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H. A. Rhodes.

Quarto Centennial

PAPERS READ BEFORE

The Korea Mission

OF THE

PRESBYTERIAN CHURCH

IN THE

U. S. A.

AT

The Annual Meeting

IN

PYENG YANG,

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CONTENTS.

	Page.
FOREWORD Graham Lee	1
GREETINGS Hon. Horace N. Allen, M.D....	2
EVANGELISTIC WORK ... Samuel A. Moffett, D.D. ...	14
MEDICAL WORK O. R. Avison, M.D.	30
WOMAN'S WORK Margaret Best... ..	44
EDUCATIONAL WORK ... William M. Baird, Ph. D. ...	60
LITERARY WORK James S. Gale, D.D.	89
REMINISCENCES Horace G. Underwood, D.D....	97
THE ROLL OF THE DEAD. Jas. E. Adams... ..	111
FINANCIAL ITEMS Chas. Allen Clark	126
STATISTICS Chas. Allen Clark.	



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FORE-WORD.

Korea has been called the land of the morning calm, and from a climatic standpoint the name is no misnomer ; but during the last twenty-five years, from a political standpoint, morning calm has been conspicuous by its absence.

Protestant Christianity began its work in the midst of bloodshed and terror, when an American missionary physician with his surgical skill and Christian courage opened the way for the Gospel in Korea. Twice in these twenty-five years the country has resounded with the shots of hostile forces as great nations contended for supremacy here.

In the midst of all this the work of the Presbyterian Mission North has gone on apace, and during these twenty-five years the work has grown, until to-day there are in our mission alone, twenty-five thousand communicants and nearly one hundred thousand adherents. To God belongs the glory, and we who have had a part in this work, thank Him for the great privilege it has been to see what our eyes have seen of the power of His Gospel.

To-day, all over this land, from Fusan in the South, to the foot of Paiktusan "the ever white mountain," in the North ; in the valleys and on the mountain tops, can be heard the songs of Christian Koreans whose hearts are glad with the joy that comes from a faith in Jesus Christ.

As we look down the vista of the next twenty-five years, we pray God that we may be so faithful to our trust, that those who celebrate the fiftieth anniversary of mission work in this land, may be able to look upon the results attained, with even greater joy than that which animates our hearts to-day.

GRAHAM LEE,

GREETINGS.

HON. HORACE N. ALLEN.

To the Convention of Missionaries, assembled in Korea in celebration of the 25th anniversary of the opening of mission work in that land.

Greetings to my old friends and neighbors as well as to you of later arrival whom I have not met.

First, let me say that through misrepresentations regarding Korea and the Koreans, as well as to the course of events, poor old Korea has sunk in public esteem as one of the powers, or perhaps I should say states, of the world, and it seems to be considered no particular honor to have represented the United States in that land for so long, it is regarded as more of an honor apparently, at least among the people I meet, to have been the first missionary to locate there.

I am always a little shy in taking honor to myself on this score, for it was the clerical missionaries who soon followed to whom it seems to me this credit is alone due. My part consisted in getting through a closed door and then holding it open for the others.

If the convention were held a few years later I might have hoped to be there but the twenty five years has come around very soon and I cannot attend. As it has been suggested that I give some account of my experience in going to the country and getting started, I will confine myself to that period antedating the arrival of Dr. Underwood.

We had drifted around China for a year, meeting with many pleasant and interesting experiences, but becoming rather discouraged as to the prospect for actual medical work. While

in Shanghai I became acquainted with the very excellent faculty of medical men in that city :—Drs. Henderson and McLeod : Dr. Little, Dr. Jamieson and Dr. Boone. Dr. Henderson knew Herr Von Mullendorf, the German who had been loaned to Korea by the Chinese Customs Service as an adviser, and who was supposed in Shanghai to be all powerful in Korea. He also knew A. B. Stripling, Esq. then commissioner of customs at Chemulpo, and he offered me (and subsequently gave me) very cordial letters to these men, urging me at the same time to go to Seoul, where a Dr. was needed, and grow up with the country.

This suited my own inclination and I decided to do so. I wrote the Board of my desires and they cabled me to go. I should have resigned and gone anyway had they not done so.

I met the officers of our man-of-war Trenton, which ship had just returned from Korea after taking home the Korean Ambassador, Prince Min Yong Ik, from America, where he had gone to exchange the ratifications of our treaty with Korea. Captain Phythian and his officers gave me much good advice as well as letters to our minister, Gen. Lucius H. Foote, who had recently established a legation in Seoul.

Although missionaries were not allowed in Korea at that time, owing to certain foreign complications that country had experienced because of the presence of French missionaries, some of whom had suffered martyrdom, I concluded that the need of the foreigners for a physician and the good letters I carried would insure me a favorable reception.

Leaving my wife and baby in Shanghai, I went over with all our household effects, encountering a typhoon on the way. At that time Jardine, Matheson & Co. maintained a line of steamers between Shanghai and Chemulpo, via Nagasaki and Fusan. The trip was therefore a comfortable one except for the typhoon.

At Chemulpo the vessel, the "Nanxing," ran alongside a hulk anchored just about off where the railway station now is, (or where it was in 1905). This hulk formed a good and safe

landing place and was the home of the agent—Mr. Brodie Clark. Communication with shore was by sampan from the hulk.

On shore a Chinaman called Harry, had started a "hotel." Later he moved into a two story house with rooms and beds, but when I arrived he had a little one story thatched house consisting of a bar and billiard room separated by a sheet, and one could sleep on the billiard table. His stoves seemed to be made of kerosene tins and he could certainly fry chicken excellently over his little charcoal fire. I think he had a range and simply used the kerosene tins from preference.

I had brought along my Chinese teacher who could communicate with the Koreans in writing and together we journeyed, pony back, to Seoul, the day after our arrival. Some of the amusing incidents of this first experience together with other anecdotes and incidents gathered in my residence in Korea, I have mentioned in a recent book, which some of you may have seen so I will not touch upon them.

It was September 20, 1884, when we arrived in Seoul. We went to a Korean inn down on the canal where I had my first experience of the warmth of the reception given by the Koreans by means of their kan floors. The next day I looked up the large Yamen which had been set aside for the entertainment of the officers of the Trenton during their stay in Seoul and which was supposed to be fitted up in foreign style. The foreign style consisted in little wooden platforms about six inches above the kan floors in lieu of beds. The Koreans tried their best to be hospitable and meet the requirements of their guests. At this place of entertainment I found Mr. W. D. Townsend, and Ensign, (since Captain) J. B. Bernadou of our Navy, who was in Korea on special duty for the Smithsonian Institute. These two hospitable Americans took me in and helped to make me comfortable. I had my little Korean imitation bed and my traveling rug for bedding. My shoes wrapped up made a sort of pillow.

When I went to pay my respects at the Legation I met with a warm reception where I had hardly expected it. It seems the minister's wife was ailing and the fact that there was no medical man near made her nervous. A Dr. was the one thing they thought they needed, my arrival was timely and what I had to offer was appreciated.

The only other western establishment in Seoul at that time was the British Consulate General,—W. G. Aston, Esq., chief and James Scott, Esq. assistant. Mr. Aston was in poor health and he and his wife became my patients at once.

In a short time I was made a member of the staffs of all the legations, being appointed physician to the American and British establishments and in due time to the Chinese and Japanese, as well as to the Korean customs service. These appointments were quite remunerative.

When our minister announced my arrival the King asked him if I were a missionary to which Gen. Foote replied, "he is the physician to the American legation." There was nothing more said on the subject that I know of and I did not experience the slightest affront at that time or later because of my missionary connection.

Through the American Minister I was enabled to purchase a residence adjoining the legation, where later the Imperial Library was erected, and when others came we bought the property lying between my residence and what was later the Russian Legation.

At that time our front view was far from pleasant except in the direction of Nam San, the hill opposite us was covered with wretched straw thatched huts, and the ground in front of the Legation was a turnip patch with a particularly disreputable row of huts along the street side. The hill was purchased and beautified by Mrs. M. F. Scranton for her society, and in time the turnip fields and shops gave place to the Seoul Union. There were no foreign buildings of course, the British and American representatives living in pure Korean houses with a bedroom

in one corner of the compound and a dining room in another and offices in still another. There were no palace buildings there. The reason for their presence to-day was the desire of the late Emperor to be near his foreign friends.

One of the most valuable members of the little Seoul community of that day was Steward or Eu Don. This very able Chinese man was steward on the war vessel that brought our first minister over from Japan and the Minister persuaded the Captain to let him have him. He went by the name of "steward" as he had on board ship, and when he set up in business he kept his old name, adding his Chinese name to it. I left this man in charge of the repairs to my tumble down old Korean house, while I went to Shanghai for my family.

When we finally set up housekeeping in Seoul we had a store room that looked like a country grocery at home, for there were no foreign goods on sale in Seoul; we had a dining room 20 X 32 made from six Korean sleeping rooms and which we attempted to heat by means of the kan, until bankruptcy began to stare us in the face and the heat seemed to make little impression—unless you sat over the kan. It was only by accident that I chanced to discover that favorite game of the Korean coolie where he tries to see how many sticks of your wood he can throw over the wall without your knowing it, and then stagger home under the load after dusk. We had a drawing room made of the open Maru part, where we had a stove and to this room we were obliged to resort. We did retain the kan in the bed room under close surveillance. This bed room was an eight foot space where we let the Amah and baby sleep while we had the space over the fireplace,—rather a high step to get up into that tiny attic and only four feet high in the middle sloping down to nothing, but once we got in, it was as nice as a lower berth on a railway car, for we had the paper torn off the window and could get plenty of air,—sometimes rain and snow. Later we built a bed room building, and incidentally I may add that we pointed the kan up hill, so when the rainy season came on we

were flooded and what with water below and leaks above, we had to wade to bed, and suspend a rubber blanket over the top of the bed, but it was all nice and dry inside.

I hired an elderly and dignified old scholar as a teacher; sent my Chinese teacher back to Shanghai as useless and began to study, but soon had to give it up with the outbreak of the revolution which took all my time in medical work.

This teacher is the man of whom some of you may have heard, who took my Chinese testament with him when I let him go and it resulted in his conversion and his joining the Methodist Church while serving as teacher to Dr. Scranton.

In telling this story to my Methodist friends I add that the stolen testament made this man just enough of a christian to allow him to enter the Methodist church and retain the goods, but not enough for him to get into the Presbyterian church.

We had just gotten nicely settled with a full store house and a comfortable home over our heads when, on the night of December 4 the *emeute* of 1884 broke out. I had been dining across the city with Messrs. Townsend and Bernadou that evening, and coming home through the crisp cold air with the streets all clean by virtue of the frozen snow that covered them, I made a plan to bring Mrs. Allen out for a walk, for up to that time she had not been on the streets; our street-experience in Nanking and native Shanghai having taught us that it was wise for foreign women to avoid public streets.

On arriving at home I found she had retired and before I could do likewise the Secretary of our Legation burst in to call me to attend the returned envoy from America, Prince Min Yong Ik, whose assassination had been attempted.

A banquet was being given at the home of the German Herr Von Mullendorf, in honor of the opening of the new post-office. The latter was set on fire and when the Prince rushed out of the banquet chamber with the other guests, to see what was the trouble, he was cut down by a native assassin. Other high native officials met a similar fate and fared worse, this being

a determined stand of the progressive party against the conservatives. While the former would naturally seem to be in favor of so progressive an institution as a post-office, this new innovation was really the work of such supposedly conservative officials as Min Yong Ik, being one of the results of their recent trip abroad.

Of the political aspects of this quarrel in which the Japanese espoused the cause of the progressives and had their legation buildings burned and their people killed and driven out by the Chinese assisted by the Koreans, it is probably needless to dwell as this is a matter of history.

Min Yong Ik was not killed though he would soon have bled to death from severed arteries. When I reached him a party of native doctors were about to pour black pitch into his wounds and I wished them well out of my way. I explained the situation to a German giant of a man, named Kneffler, and he opened a door giving exit to a magnificent flight of marble steps leading to the ground, some six feet below,—the only fault about these steps was that they existed only upon paper and the customs revenues had not yet permitted of their being perpetuated in marble. My willing assistant forcibly invited this native medical faculty to a consultation out on these beautiful steps,—perhaps he thought the cool air would help their cogitations and did not know that the steps were still in the quarry. I did not attend the consultation, though I heard faint rumblings from where it was supposedly being held.

Now I particularly desired the good will of these native doctors, at least I did not want their ill will, and I would not have sanctioned the actions of my aggressive assistant had I realized what he had in mind to do; but all was strange to me and I had the man second in rank in the whole country, dying on my hands in a strange and supposedly antagonistic city. I had no time to investigate or remonstrate. They seem however to have forgiven me for my connection with their sudden exit from the presence of their prince, for while I later supplanted the native doctors at the palace and must have seriously cut into

the revenues of all the Seoul doctors with the hundreds that began to attend my daily clinics, I never experienced any rudeness at their hands and had quite a number of them as patients. In fact all my treatment by the Korean during the twenty one years of my residence among them was invariably of a kind and considerate nature, and if ever I was otherwise to them through anger or irritation I deeply regretted it.

The Prince got well in time though he had a very close call. Grim necessity and the shifting scenes of petty warfare compelled his removal from place to place for safety. His wounds tore open and supurated; moreover his family were forever dosing him on the sly, and my own position became more and more dangerous as the few foreigners left the city and my responsibilities increased. There were times when I would gladly have resigned but fortunately I could not do so. Had the results of my treatment of my distinguished patient been otherwise than favorable, I might have had cause to regret the sudden termination of the ministrations of his native faculty.

In addition to caring for the prince, who demanded much of my time day and night, I had as patients a great many of the common people, whose inordinate curiosity had led them into positions of danger and resulted in serious gun shot wounds. I also had about one hundred wounded Chinese soldiers, some of them in serious condition, whose recoveries were well nigh miraculous.

These troops were encamped at headquarters inside to East Gate at a place called Hul Yun An, as well as in a fortified camp on the shoulder of Nam San near by. They also had a fortified camp outside and south of the South Gate, commanding the approaches from the river, but that was not occupied at the time of which I write.

General Yuan Shi Kai was in charge of this Chinese force of some 3,000 troops. He is the same man who afterwards became the chief official in China until deposed as a result of the death of the Empress.

I knew some Chinese in those days and overheard some soldiers explaining to each other that as I was a "Jesus doctor" I would make no charges and they could call upon me as much as they pleased. I remembered this and a little experience I had had with a magistrate in Nanking, and put in a claim for \$5.00 per visit when my services were completed. This so increased their respect for me that I was called in to attend their special ambassador when he came over early the next year to get an explanation of recent events, and came in such state that the King of Korea had to go outside the city and meet him at the old Chinese arch that stood where now stands the Independence Arch, just this side of the Peking Pass. Later I was made the regular physician to the Chinese Legation.

This was a very bloody little revolution. The progressives and the Japanese garrison of 140 plucky men armed with old fashioned muskets and saw toothed bayonets, seized the East Palace which was then the home of the royal family. Here they were besieged by a mixed force of 6,000 Chinese and Koreans. The Japanese fought well and are said to have sprung a mine at the critical moment, which so alarmed the enemy that the former, with their allies, were able to fight their way out of the city and on to Chemulpo, killing and wounding many native curiosity seekers on their way, but meeting with no determined opposition.

Thereafter, for some days, the streets were littered with dead Japanese civilians, killed by the mob, whose bodies the dogs devoured. It was a gruesome sight which I had to see to the full, day and night in my professional rounds. I was always attended by a body of Korean soldiers on these trips, and felt safe enough as I knew no better.

Our Minister and his family left Seoul together with the other foreigners, and General Foote asked me to keep the flag flying. He offered to take Mrs. Allen and the baby with them to the ship at Chemulpo, but she declined to leave "Micauber." It was all very new and strange to us and we could hardly be expected properly to weigh conditions. We trusted where we had

little reason for so doing, as in the native soldiery, and were suspicious in other cases. For instance, fearing the mob I left my revolver with her to use on herself and the boy if necessary, while I carried with me a carbine which I found afterwards I could not make explode.

We were not left long alone however, for soon our Naval Attaché Mr. Foulk, came in from the country where he had been in grave danger until rescued by order of the King. During his absence the house occupied by himself and Mr. Townsend was destroyed with all its contents, as was the near-by residence of Mr. T. E. Halifax.

Lieut. Geo. C. Foulk had been in charge of the returning Korean Embassy by order of the American Government, and on the withdrawal of our minister he was left in charge for eighteen months and made a most creditable representative.

The mob had charge of the city for some days and the nights were illuminated by the burning houses—first of the conservatives whose owners had been murdered by the progressives, and their property looted prior to firing the buildings; then, when the progressives fled with the Japanese, the conservatives treated the property of the latter as their own had been treated.

Until the foreigners were able to get away, they were all collected at our legation, together with a band of Japanese refugees whom we saved. The men did regular guard duty under General Foote and Lieut. Bernadou. Being out with the wounded so much I did not have to stand guard.

We were once in danger from the mob, who were prevented from making an attack upon us by the timely advice of one of the French priests who at that time went about in native dress and could mingle with the people more or less freely.

Finding it impossible to attend to the many sick and wounded Koreans at their homes, I proposed through Lt. Foulk, our Chargé d'Affaires, that the Korean Government furnish me with a suitable building which I might use as a sort of hospital.

This was done and money was furnished me for equipment

a native staff was appointed to assist me, and in time this staff grew to such proportions that they exhausted the appropriation set apart for running the institution.

The building given me was the home of Hong, one of the murdered officials, and his bedroom was still bloody when we took it over. This house was next to the old foreign office in the northeastern portion of the city, the name of the ward having slipped me. It was hastily cleaned and repaired and did good service, for we promptly had over 100 a day in the clinic and capacity, which was about forty, in the wards. We eventually moved down on the broad street to the place where Dr. Avison eventually took over the work.

Dr. Underwood came along about the time of the opening of this hospital and he was of great help in the work. He had one failing,—he would just about get a patient under the anaesthetic when he would keel over himself and have to be taken out, but he did his best. Dr. Scranton also came along soon and helped in this work.

Everything had to be done through an interpreter, and we had one of the best I ever knew in Korea,—Shin Nak Yun,—one of those wonderful products of Mr. Halifax's unique method of teaching English rapidly.

Shin did what was required of him even to proselyting, for on one occasion, when a poor woman was dying, since nothing could be done for her, he interpreted for me what I had to tell her of a hereafter and she seemed to die in peace and happiness.

The rest you probably know from Drs. Underwood and Scranton who are still with you.

Dr. Appenzeller came along soon and was followed in June by Dr. Heron, and the missionary work in Korea was well started on that course which has made Korea the banner country for missions, and which work is the chief cause of interest in that land to-day on the part of the mass of the people in this country. The missionaries seem now to be Korea's only hope.

HORACE N. ALLEN.

The early arrivals of missionaries in Korea were as follows :—

Horace N. Allen, with Mrs. Allen.....Sept. 20, 1884.

Rev. (now Dr.) Horace G. Underwood.....April 5, 1885.

Dr. William B. Scranton.....May 1, 1885.

He was followed soon by

Mrs. M. F. Scranton and Mrs. Dr. Scranton.

Rev. H. G. Appenzeller and wife.

They came as far as Chemulpo prior to the arrival of Dr. Scranton, but returned to Japan for a few weeks.

Dr. and Mrs. J. W. Heron.....June 21, 1885.

On July 5, 1886, there also arrived, Miss Annie Ellers, with the three government school teachers, the Messrs. Bunker, Hulbert and Gilmore.

EVANGELISTIC WORK

SAMUEL A. MOFFETT, D.D.

The first Protestant Missionary to enter Korea was a Scotch Presbyterian; the Rev. Mr. Thomas who, in 1865, as a colporteur of the Scotch Bible Society, from a Chinese junk scattered Chinese Scriptures along the coast of Whang Hai province, and in 1866, when connected with the London Missionary Society, came to Pyeng Yang on the "General Sherman" bringing with him Chinese Scriptures. He perished with the crew of that vessel being cut to pieces and burned on the bank of the river just below the city, but not until he had given out the copies of the New Testament which he had. The writer has met some of those who received these books and among the early catechumens received was one whose father had for years had one of these books in his house. It was in 1866 that the "General Sherman and her crew perished, the only now known relic here being the chains binding the pillars in the pavilion above the East Gate.

From 1873 to 1881 missionaries of the United Presbyterian Church of Scotland living in Manchuria became interested in Koreans traveling there and among these the Gospel seed was sown. In 1876 Rev. John McIntyre baptized the first Korean converts, natives of Eui Ju, one of whom, Mr. Yi, translated the Gospel of Luke in 1883 with Rev. John Ross and later in 1886 finished the whole New Testament which was published in 1887. Another of these converts, Mr. Paik Hong Choon, became a colporteur and afterward the first Helper or Evangelist in Eui Ju.

In 1881 Rev. John Ross then of New Chwang baptized eighty five Korean men in the northern valleys in Manchuria and in 1884 baptized some more in the same valleys. Among these was Mr. Saw Sang Yoon one of the first Colporteurs and

Helpers in the work in Seoul and recently an Evangelist in the Sevrance Hospital.

This latter year saw the establishment of the American Presbyterian Mission in Seoul, Horace N. Allen, M.D. and his wife arriving Sept. 20th. 1884 followed by Rev. Horace G. Underwood who arrived Apr. 5th. 1885, and J.W. Heron M.D. and his wife June 21st. 1885. Dr. Allen established the first hospital in Seoul. In 1886 Mr. Underwood baptized the first converts of the Korea Mission and for the first time administered the Sacrament of the Lord's Supper.

In 1887 Mr. Underwood inaugurated those long itinerating tours which, followed by the whole Mission, have been such a factor in the spread of Christianity throughout Korea. That year he went through Pyeng Yang to Eui Ju. In 1888 he visited Sorai baptizing seven men there and establishing the Church in western Whang Hai province. That year he located a Colporteur there, one in Eui Ju and one near Pyeng Yang. In 1889 with his wife he again made a long tour north going as far as Kang Kei.

In 1889 our Board reappointed Dr. Allen "with a view to opening a missionary station at the port of Fusan" and in 1890 Rev. J. H. Davies of the Australian Presbyterian Mission journeyed through Choong Chung and Chulla Provinces to Fusan with a view to opening a station in the south. He died of pneumonia and small pox in Fusan. Mr. Gale in 1889 toured the Kyeng Sang Provinces. In 1890 Rev. S. A. Moffett was appointed to work in Whang Hai and Pyeng An provinces with a view to opening a station north of Seoul, making a journey to Pyeng Yang, staying two weeks, and through Whang Hai province. In 1891 Messrs. Moffett and Gale spent three months touring through Pyeng An province to the Manchurian valleys, to the region beyond Kang Kei down through Ham Kyeng province to Gensan and via Kang Won province back to Seoul. Thus by May 1891 the Presbyterian Missionaries had proclaimed the Gospel in every province of Korea and had formed plans

for the opening of New stations. In 1891 Mr. and Mrs. Baird moved to Fusan. In 1892 Mr. and Mrs. Gale opened Gensan station and in 1893 Mr. Moffett took up his residence in Pyeng Yang, while Choong Chung and Chulla provinces were assigned to the Southern Presbyterians who had arrived in 1892.

Extensive itineration has always characterized our Mission. It has been a Mission of itinerators always reaching out to regions not yet touched with the Gospel, establishing and visiting groups of believers in the cities and villages within the territory of the central stations. On all itinerating trips and by means of Colporteurs simple tracts and copies of the Gospels or of the New Testament were given wide distribution, the policy of selling rather than giving away all but sheet tracts, proving a great blessing to the work and having a great influence in developing the policy of self-support in that it led men in the beginning to expect to bear their own burdens. The Bible Societies and their Colporteurs under the direction of the Missionaries have sown the seed broadcast. The Tract Society owes its establishment in 1890 to Dr. J. W. Heron at whose suggestion the Chairman of our Mission called a meeting of all Missions in Seoul which resulted in its organization. This Society has published thousands of evangelistic tracts; among them, the simple tracts early prepared by Dr. Underwood, "The Two Friends" and "Discourse on Salvation" prepared by Dr. Moffett, and the sheet tracts of Mr. F. S. Miller together with Dr. Griffith John's tracts in Chinese have been of incalculable influence in preparing for the rich harvest of souls which has been reaped. One great agent in the distribution of this literature has been the activity of the Christians in buying and reselling tracts and books all through the country,—at market towns and in their own shops.

The Mission and the Church have been marked preeminently by a fervent evangelistic spirit, a thorough belief in the Scriptures as the word of God and in the Gospel message of Salvation from sin through Jesus Christ, and have based the

appeals to men upon the great spiritual advantages and blessings of Christianity as pre-eminently *the* advantages which Christianity has to offer. The Evangelization of the whole country has therefore always been kept in the forefront. The methods employed have been a natural development of policies applied, as it were, experimentally, which have developed and expanded as the work grew until they became outstanding features adapted to the needs of Korea and adopted and applied from station to station. The widespread preaching of the Gospel message in its simplicity by the missionaries and the conviction on the part of the Korean Christians that those who are not doing personal work in trying to bring others to Christ do not show sufficient evidence of faith to warrant their admission to the Church, has developed a Church all on fire with evangelistic zeal, voluntarily going froth to spread the news and to win people to faith in Christ. This standard was set in the early days by Yi Yung En, one of Korea's greatest evangelistic workers,—now with the Lord. Street preaching to crowds has not been a great factor in the work in Korea, but the method developed here which is the better adapted to the Korean people is the daily, constant, natural and informal conversation, with individuals, with small groups of people, in friendly intercourse by the wayside, in the inns, on the street, in the country villages, and particularly in the "sarangs" or reception rooms where it is the custom of the men to gather to discuss all questions of business, politics, gossip etc. Thus the great body of the converts in Korea are handpicked men, gathered by personal work with individuals.

The Bible itself has of course been pre-eminently the greatest factor in evangelization, as it is in all countries—but it has certainly occupied a rather unique position in the work in Korea, and the Korean Church derives its power, its spirituality, its great faith in prayer, its liberality, from the fact that the whole Church has been, as it were, saturated with a knowledge of the Bible. The Bible Study and Training Classes constitute

the most unique and most important factor in the development of the Korean Church. In these have been laid the foundations of faith and knowledge, while in the preaching services have been developed the spirit of worship and here too the Church has received its inspiration for its spiritual activities.

Right here our gratitude to Dr. Nevius should be expressed, for from him came the seed thoughts of two great principles in our work—the Bible Training Class system and self support. In the early days Dr. Underwood had a conference with Dr. Nevius and invited him to come to Korea for a conference with the missionaries. I remember well that visit in 1890 when from his twenty five years of experience he talked to us young men and planted in our hearts the seed thoughts of main principles. From these talks and from his book “Methods of Mission Work” the Korea Mission has derived inestimable profit—although in the development of these ideas local conditions and our experience in adapting the methods to meet different circumstances have led to great modifications.

I remember well our first Bible Training Class, one of seven men held in a little room at the southwest corner of Dr. Underwood's compound. Two men came from the north, two from Sorai in Whang Hri province and three from Seoul. The burden of instruction rested upon Mr. Gifford, and after two weeks of study these Helpers again went forth to their work. From that day to this these classes have gradually developed into our “BIBLE TRAINING CLASS SYSTEM.” Of this system Mr. Hunt has written,—“The education of the whole Church, all its membership, young and old, literate and illiterate is being undertaken systematically, and largely by training classes in which *the* text book is the Bible. Some of these are representative in character, the attendance coming from every part of the field, others are local, meant only for the members of a particular group. Some are attended only by men, others only by women, but in most of the country classes both men and women are taught, though in separate divisions. Sometimes these

classes are taught entirely by the missionaries, or by the missionary and several Helpers, but more often by the Helpers alone. Bible study is the object of the class but prayer, conferences and practical evangelistic effort are prominent parts of the work.—The Christians have learned that it is only right to put aside their occupations for several weeks each year for the special study of the word of God.—This method is honoring to God's Word and teaches all the authority of God in their lives, His Word rather than that of the Helper or the Missionary early becoming the Christian's rule of faith and practice. This method of education tends to bring about a natural understanding between the rank and file and the Leaders, Helpers and Missionaries, so unifying the young Church that it presents a united front and is made more of a power in the midst of heathenism. The surest way to make a distinction between the Church and the world is to set men to study the Bible and to preach its truths. This system is cumulative in its results.—It makes of the Church an army skilled in the use of God's word. Among the many advantages of these classes is that they afford an occasion to develop qualities of future leadership. Opportunities for preliminary training and trial as well as for more careful selection are almost without end."

These central classes have grown from that first class of seven to classes for men of 800 in Taiku, 350 in Tong Nai (Fusan,) 500 in Seoul, 1000 in Pyeng Yang, 1000 in Chai Ryung, and 1300 in Syen Chun; while for women—Taiku has had 500, Kim Hai (Fusan) 150, Seoul 300, Chai Ryung 500, Pyeng Yang 600 and Syen Chun 651, some of the women walking 100 to 200 miles in order to attend. Classes for men and for women are arranged for so far as possible in every Church and group throughout the Mission—the attendance running from 5 up to 500 in these country classes, a large force of the better instructed men and women of the Churches being detailed to this work as teachers. These classes become regular power houses generating spiritual electricity which goes

out through the whole Church. This year Chai Ryung station reports 262 Bible Training Classes with 13680 enrolled, Pyeng Yang reports 292 classes with 13967 enrolled, Syen Chyun had 111 classes, and with those of the other stations we have probably held this year over 800 classes with an attendance of some 50,000 men and women. Their influence is beyond estimate.

It is in these classes our Christian workers are first trained and developed and here that the Colporteurs, Evangelists, Helpers and Bible women are discovered and appointed to work. It was in these classes that there developed the remarkable movement for the subscription of so many days of preaching according to which the Christians spend the subscribed days in going about the surrounding villages from house to house telling the story of the Gospel. This originated a few years ago with the Koreans themselves in two country classes in the same month, after which it spread all through the country until tens of thousands of days of preaching were subscribed. One class of 35 men in Fusan station was reported by Mr. Sidebotham as having subscribed 900 days of preaching and a class in Syen Chyun station subscribed 2200 days. There are no accurate statistics given of this, but it is probable that in one year as many as 40,000 or 50,000 days have been subscribed. In some sections it has become the custom to set aside a certain fifteen days in the winter for a concerted movement of the Churches in preaching to uncivilized sections or villages. Mr. Blair reports that on one circuit 45 men voluntarily gave themselves up to prayer and direct preaching for ten days at their own expense, leading many to Christ and forming new groups where the Gospel had not previously taken hold. In connection with these classes also evangelistic services are held and many won to Christ.

It was in one of these classes in Syen Chyun that the idea of a Missionary Society had its origin as Mr. Lee gave them an address on the subject of evangelizing the unreached people. This was in 1901; that year in Pyeng Yang the Missionary

Society was organized and for several years carried on Mission work in northern Korea and in Choong Chung province. In 1907, with the organization of the Presbytery, this gave way to the Presbytery's Committee of Missions for the whole country and to a number of local societies which undertook local evangelization. The Presbytery's Committee began its work with the sending of Rev. Yee Kce Poong and wife and Helper Kim to the Island of Quelpart for the evangelization of the 100,000 Koreans there and this year 1909, sends Rev. Chay Quan Hool to Siberia to minister to the Christian Koreans who have gone there and to evangelize the 500,000 Koreans reported to be in Russian territory. The Syen Chyun local society also places a worker among the Koreans in Manchuria. Rev. Han Syek Chin has this year visited the Koreans in Tokyo,—Deacon Pang Wha Choong has been working among the Koreans in California and recently visited Mexico where he reports 400 Korean Christians in Yucatan bearing witness to the Yucatecs of the Gospel of Jesus Christ.

It was out of these classes that in 1907 grew the remarkable revival, accounts of which have stirred the whole Church. In 1902 and 1903 special Bible classes for business men in Pyeng Yang were held at the New Year season. In connection with this class in 1904 special Evangelistic services were held at night. The city was divided into districts and volunteers under leadership of missionaries made systematic daily visitation of every house in the city. Forenoons were spent in Bible Study, afternoons in a prayer service and in house to house visitation, going two by two with invitations and sheet tracts. At night the church was filled, several hundred unbelievers being present. 96 professed conversion. The next night 2000 people came and Christians retired to give place to unbelievers. Then afternoon services for women and night services for men were held. 75 more professed conversion. Then the conflict of the Japan—Russian war with both armies approaching Pyeng Yang caused the city to be almost deserted, so that the meetings were dis-

continued, but not until a profound impression had been made. In 1905 the same plans were followed in connection with this city class with a similar response. Each night from 20 to 60 names were given in of those who had reached a decision, until in both Churches over 1000 had taken their stand for Christ. Following this on one Sabbath alone 247 catechumens were publicly received.

In 1906 the scenes of the previous year were repeated in the now four churches, the city being once more thoroughly canvassed by personal workers while hundreds more made profession of faith in Christ. In the Fall of 1906 the Spirit of Prayer came upon the missionaries themselves and there was earnest crying out for a deeper and richer blessing upon the classes of the coming winter. Then in January 1907 during the last days of the Bible Training Class in the evening evangelistic services there came the public manifestation of the Spirit's presence. In these meetings men realized the terrible consequences of sin, the suffering that sin had brought upon the sinless Christ, His love in dying for them, and they agonized, some of them almost unto death. Relief came when they realized their complete forgiveness. The city churches, then the schools, advanced and primary, then the country groups, then college and academy students returning from vacation all passed through these experiences. The same deep conviction of sin, the agonizing in prayer, the joy of relief were experienced in city training classes, in the Woman's Bible Institute, and then in the Theological Seminary and Men's Bible Institute which followed.

The Spirit of God manifested Himself in wonderful ways and brought about a cleansing of the Church and a new consecration, a new power and a new joy in the hearts of thousands. Mr. Lee went to the Syen Chyun class, Mr. Hunt to Taiku, Mr. Swallen to Kwang Ju, and pastor Kil to Seoul and Eui Ju, and then this work of the Spirit spread from church to church, from station to station until the whole country had

witnessed a remarkable manifestation of the power of the Spirit of God to move the hearts of men.

Mr. Goforth of China visited Korea at this time, and, afterwards as he led evangelistic services in Manchuria and gave this testimony there, the spirit of God wrought a similar great revival in Manchuria and in many parts of China.

How wonderfully God honors the study of His Word and what a spiritual power in His work is Prayer and the Sword of the Spirit!

The Korean Church has developed as a SELF SUPPORTING CHURCH and the Koreans have shown marked liberality and strength of Christian conviction and character in the way in which they have met the financial burdens placed upon them. They have built their own church buildings and primary school buildings. Out of 840 church building in the work of our mission alone not more than 20 are known to have received any foreign funds for their erection, a few of the very large buildings having received aid to the extent of not more than one-third of the cost. Of 589 primary school buildings, practically all have been provided from Korean funds. Of the 1052 native workers on salary, 94% are supported by the Koreans. It has not been easy to secure nor to maintain this policy of self-support and the temptations to depart from it have been many and frequent but its great value has been appreciated more and more both by missionary and Korean. Now none rejoice in it more than the Koreans themselves who realize what an element it has been in the development of individual character and the strength of the church. They themselves enforce it in their own missionary work in Quelpart and Siberia. The Bible Societies now testify to the value to their work of this policy of self-support. Scriptures and tracts are sold not given away.

The Korean Church of our mission in 11 months of this year has contributed for all purposes exclusive of hospital receipts the sum of \$81075.17 U. S. Gold. The stories of self sacrifice

and liberality which might be told in connection with this phase of the work would fill a volume.

Women have given their wedding rings, their hair, their ornaments; families have sold their rice and bought millet to eat in order to give the difference to the Lord's work; hundreds give a tenth, many as much as one-third of their incomes.

THE CATECHUMENATE has been a helpful feature in the work.

In 1890 when a few candidates for baptism were examined and then assigned to individual missionaries for two weeks special instruction before baptism we had no thought of a permanent catechumen system, but in 1891 we reported 15 catechumens, the idea was developed and in 1893 catechumens were publicly received and enrolled in Pyeng Yang and after 3 months daily instruction some of them were baptized. There are no mission statistics of catechumens until 1896 but in 1894 Pyeng Yang reported 40, and in 1895, 180 catechumens showing that the system was then well under way. In 1896 the mission reported 2000, in 1902, 5968, in 1906, 11025, and this year we have a total of 23800 enrolled. The time of instruction was extended to 6 months and then to a year and now men are often under instruction for 2 or even 4 years before receiving baptism. Not so at first, but now few are received even as catechumens until after 3 months attendance upon church services in addition to the giving up of heathen practices and a public profession of repentance of sin and of their acceptance of Christ.

The Catechumen system encourages new believers and secures oversight and more thorough instruction before reception into the church.

Another plan for the spiritual oversight of members and catechumens should be mentioned here. A Sabbath in Philadelphia in Mr. Wanamaker's Bible Class with its captains of tens and captains of hundreds suggested the idea, and there was started in March 1901 the system of Kwon Chals or Leaders of tens by which a Kwon Chal takes cognizance of and has oversight of all

that pertains to the spiritual interests of those assigned to him. He instructs, exhorts, encourages and comforts, and reports to the Elders or Officers of the church. Often monthly meetings of the Officers with these Leaders are held. This system is now pretty well established in the larger churches throughout the country, and being capable of many modifications to meet varying conditions is proving a great help in securing efficient and systematic oversight. The more thorough the instruction before baptism and the higher the standard set and the more faithfully discipline is administered the smaller will be the number of communicants reported in the early stages of work, but the larger will they likely be in later years.

In 1886 Mr. Underwood baptized the first converts and in that year 9 communicants were reported. In 1887 there were 25, in 1888, 65 ; in 1889, 104 ; in 1890, 100 ; in 1891, 119 ; in 1891, 127 ; in 1892, 127 ; in 1893, 141 ; in 1894 the year of the Japan-China war there were 236 communicants. Up till this time the growth had been steady but slow, as it was a time of preparation and of the development and settlement of policies, but when by this war the whole nation was shaken from its lethargy and extreme conservatism, the Church with solid foundations laid was in position to take advantage of the situation so that from this time on there has been both steady and rapid development with no retrogression. By 1900 there were 3690 communicants ; in 1905 there were 9756, and now in 1909, the Quarter Centennial year, we report 25057 communicants, 1000 for each year and 57 to spare. The adherents of our Mission alone number 96668. There are 965 congregations ranging in number from little village groups of 15 up to large country Churches of from 300 to 650, and on up to the city congregations of 1000 in the Chai Ryung Church, 1200 in Taiku, 1200 in Seoul Yun Mot Kol Church, 1500 in Syen Chyun, and, until its recent division into two Churches 2500 in Pyeng Yang Central Church, necessitating separate meetings for men and women as the Church will accommodate but 1700.

Seoul has 4 Presbyterian Churches, Pyeng Yang has 5, Eui Ju has 2, while in the one county of Pyeng Yang there are 51 churches, in Eui Ju county 42 churches, in Mil Yang county 24 churches, and with Yang Tang church as a centre in Nyong Chyun county there are 20 churches with 3000 believers within a radius of ten miles. In many counties the whole population is within 3 miles of a church.

While the Missionaries have set the example in fervent evangelistic zeal and unwearied itineration and have sought to develop that spirit in the Christians, yet under the Spirit of God, to the Koreans is due the credit for the great bulk of the evangelistic work and for the great ingatherings of souls. The training of the Helpers and Leaders of the Church, men and women, in the Bible Classes has been the great instrument in this work. From the early days of close association with the itinerating Missionary and from the years of instruction in the Bible Training Classes these Workers have received their equipment for service. Practically every Helper and Evangelist has been first trained as Deacon or Leader in a local Church, then tried as a Helper and given more and more important work to care for according to his development. Leading the Churches, studying and teaching in classes, conducting Church and prayer meeting services, preaching voluntarily in villages, doing personal work, receiving instruction in special classes for Church officers, and bearing heavy responsibilities, these Helpers, by a process of selection have come to be a body of well instructed, consecrated, efficient, helpful, reliable men upon whom is resting the burden of the work. In 1903 a special course of instruction for Helpers was adopted. From these men and from these special classes has naturally developed a Theological Seminary. In 1901 two men were received as candidates for the ministry and started on a five years course of study. They were Kim Chong Sup and Pang Kee Chang both of whom were ordained elders in the Central Church, Pyeng Yang. In 1903 four more men were received and this class of six was instructed in Pyeng Yang in

the first year's work of a tentative course adopted that year by the Presbyterian Council. In 1904 the Council endorsed the plan for Theological instruction proposed by the Pyeng Yang Committee of Council recommending the appointment of additional instructors from all the Presbyterian Missions. In 1905 a class of eight men in the third year's course and fourteen men in the first year's course were given instruction. In 1906 there were three classes enrolling 50 students in attendance. The year 1907 witnessed an attendance of 76 students and the graduation on June 20th of the first class of seven men who had satisfactorily completed the five year's course of study of three months each and of nine months each of active participation in teaching of classes, evangelistic preaching and pastoral care of Churches.

With the graduation of this class and their ordination on Sept. 17th by the Presbytery organized that year, it was realized that we had developed a Theological Seminary, and so the Council gave it its name "THE PRESBYTERIAN THEOLOGICAL SEMINARY OF KOREA."

This Seminary represents the 4 Presbyterian bodies at work in Korea, the Missions of the Northern and Southern Presbyterian Churches of America, and those of the Canadian and Australian Presbyterian Churches.

In 1908 there were 98 men in attendance in four classes, and in 1909 a full complement of five classes with an enrollment of 138 men, eight of whom graduated and were then ordained by the Presbytery. The 15 graduates are all supported by the Korean Churches to which they minister or by the Korean missionary society.

Until men were prepared for ordination to the ministry, the government of the Church in Korea was administered by the Council of Presbyterian Missions in Korea, which organized Churches and had oversight of all ecclesiastical procedure through an easily adjusted system of rules and committees so arranged as to naturally develop the Churches along Presbyte-

rian lines and lead up to the organization of the Presbytery. In 1907, when there were seven graduates of the Seminary ready for ordination there were 40 fully organized Churches with ordained elders. Elders from 36 of these Churches and the Missionaries, with the consent of the General Assemblies of the Home Churches, were organized into a Presbytery Sept. 17th, which the same day proceeded to the examination and ordination to the ministry of these seven men. Thus as a distinct branch of the Church fully organized and independent there was formed "THE PRESBYTERIAN CHURCH IN KOREA."

Upon the completion of twenty five years of Evangelistic work in Korea this Church in 1909 reports 31327 communicants, 3648 baptized children, 30,489 catechumens, with a total of 119,380 adherents, meeting in 1539 congregations, (80 of these being fully organized Churches with ordained elders), having 1184 Church buildings. The Church was this year enrolled with the Pan Presbyterian Alliance as one of the distinct and independent Presbyterian Churches of the world. Thus this Church which was first self-propagating, then self-supporting became also self-governing.

Just one more paragraph,—I have been asked time and again by word and by letter, "What is the secret of the great success of the evangelistic work in Korea?" I do not know that any one can answer that question other than to say that according to His own wise plans and purposes God has been pleased to pour forth His Spirit upon the Korean people and to call out a Church of great spiritual power in which to manifest His grace and His power to the accomplishment of what as yet is not fully revealed. I should like, however, to see this twenty fifth anniversary impress upon our hearts and upon the heart of the Church at home the fact that the one great God-given means for the Evangelization of a people is His own Word, and that the emphasis which has been placed upon the teaching and preaching of the Word of God has brought God's own blessing upon the work in Korea. The one great commanding feature

of the work in Korea has been the position, the supreme position, the perhaps almost unexampled position given to instruction in the Scriptures as the very Word of God and the power of God unto salvation to every one that believeth.

With the Word of God in its hands may the Korean Church go forward to fulfill the vision given to Pastor Kil in 1906 when he placed before his congregation of 1500 this missionary vision,—“ May we soon carry the Gospel to all parts of our own land and then may it be granted us to do for China's millions still in darkness what the American Christians have done for us—send missionaries to tell them the way of salvation through Jesus Christ.”

HISTORY OF MEDICAL WORK

IN KOREA

UNDER THE MISSION OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA FROM 1884 TO 1909.

By O. R. AVISON, M.D.

The Hermit Kingdom was opened to Mission Work by a doctor, and the long list of physicians and nurses given in the body of this statement attests the value placed upon the medical department by the Missionary Authorities.

Immediately after the Signing of the Treaty between the United States and Korea in 1884 the Presbyterian Board of Foreign Missions cabled to Dr. H. N. Allen, then in Nanking China, the word "Korea" which constituted a direction to him to go there, and on the 20th day of September of the same year, Dr. Allen landed at Chemulpo and at once proceeded to Seoul, the capital, where he was soon given a standing as physician to the U. S. Legation, a position which saved him much embarrassment in those early days, as no other explanation of his presence was required. The immediate circumstances of the time secured for him the opening which was most desirable—a favorable introduction of his medical and surgical skill to the notice of the people, high and low.

In the very year of his arrival, on Dec. 4th, a political disturbance, known now as the Emeute of 1884, occurred and Prince Min Yong IK, Prime Minister, and favorite cousin of the Queen, was wounded by a would-be-assassin. Native skill proving unavailing the newly arrived foreign doctor was called in and for the first time in that Hermit Kingdom Western Medical Science had its opportunity.

May we not, we Missionaries, be somewhat proud or at least pleased that this beneficent science and art had its first exhibition in Korea at the hands of a christian man and that the very first introduction of the religion of Christ to this people was an illustration of the loving and helpful spirit inculcated by Christ so very often during his own ministry on Earth that it has become difficult to separate, in men's minds, between Christ's Gospel and its practical outworking in love?

We may also be glad that the man on the spot was a man able to meet the need of the occasion. What if the man had been incapable and the first attempt to heal had been a failure?

We will not dwell on what might have been—rather let us be thankful that it resulted as it did, for success led to royal favor, to recognition of Dr. Allen first and then of those who came as his associates. So from the first, missionaries were honored by high and low and their message listened to with respect.

I dwell at length upon these matters because I believe that in God's providence they prepared the people for the favorable reception that the Gospel has always had in Korea.

A practical outcome of Dr. Allen's success was the establishment of the Royal Korean Hospital by the King's decree, formally opened Feb. 25th 1885. Its first location was the old Foreign Office Compound, but in 1887 the institution was moved to more commodious buildings at Kurigai. The agreement entered into between Dr. Allen and the King was that His Majesty should provide buildings, instruments and maintenance; while the Presbyterian Board in New York should provide a physician, or physicians, to do the work.

Dr. Allen became physician to His Majesty and a cordial friendship sprang up which was of very material advantage to our whole work.

Shortly after the opening of this Government Hospital, May 1885 Dr. W. B. Scranton of the M. E. Mission arrived in Seoul and gave valuable assistance to Dr. Allen until the second

physician of our own church, Dr. J. W. Heron, arrived in June of the same year, when he began the work of organizing the first M. E. Hospital, known so long and so favorably as the See Pyung Won.

The Dispensary work in those days was very heavy, but the doctors looked also into the future and began to prepare for it by establishing the first medical school, April 10th 1886, where the two physicians assisted by the Rev. H. G. Underwood taught English and Arithmetic as starters and then through the medium of English began to teach Anatomy and Physiology.

In those early days prejudice such as we have not to meet now faced them at every step and it required wisdom and patience to guide the craft through the difficulties that resulted from lack of knowledge and abundance of superstition on the part of the people. Reference might be made to the idea which gained possession of their minds that babies' eyes were used for medicine and their bodies to feed those queer foreigners.

In 1886 an Epidemic of Asiatic Cholera visited the country and the few medical workers had their hands full in Seoul trying to meet the demands of the situation, but they worked hard and made the best use they could of the occasion to let the people see the genius for helpfulness that is a product of the religion of Jesus.

His Majesty being thus provided with a skilful foreign physician it was not long before the Queen also wished to have the advantage of a similar service, but the custom of seclusion of woman extended to her and it was necessary that her physician be a lady, so in 1886 Miss Anne Ellers, a trained nurse who had taken also most of the regular medical course, was sent out to assist in the hospital and attend upon Her Majesty; a relation which continued very happily until Miss Ellers succumbed to the wooing of Mr. D. A. Bunker and left the hospital for the joys and duties of home-making.

She was succeeded by Miss Lillias Horton, M.D. who

arrived in Seoul in March 1888 and immediately assumed the duties of the hospital and palace. Her charms proved too much for Rev. H. G. Underwood, who had already spent three and a half years of bachelor life in Korea, and they were married in March 1889. But Mrs. Underwood did not give up her medical work except the hospital part of it. She continued to act as trusted physician to Her Majesty until the latter's lamented death in Oct. 1895, and throughout all the years the dispensary at Mohwakwan and many sick homes in the city and country had the advantage of her loving ministrations.

Dr. Allen's connection with the hospital was broken by his visit to America on special business for the King. When he came back he served until 1893, when he returned to America in charge of the delegation of Koreans who carried the Korean Exhibits to the World's Fair in Chicago. When he again returned to Korea in September 1893 it was as Secretary of the American Legation in Seoul, and from that time until the summer of 1904 he served his country in positions of steadily advancing importance until, before his retirement, he was accredited as Minister Plenipotentiary. He retained, up to the end of his terms of service, the confidence and love of the King, who had in 1897 become Emperor, and retired from his post of great responsibility carrying with him the esteem of all Koreans as well as that of all foreigners residing in that country. The value of his services to Korea was recognized by the Emperor's bestowal upon him of the decoration of the 1st grade of Tai Keuk, the highest granted to any outside of royalty itself.

When Dr. Allen left the hospital for his other duties, the charge of the institution fell upon Dr. Heron who also became Court physician. Unfortunately Dr. Heron's career was cut lamentably short by his death from dysentery in the summer of 1890 and the hospital was left without a head. Dr. R. A. Hardie, the representative of the Medical Schools of Toronto, Canada, who arrived soon afterward carried on the work until the

arrival in April 1891 of Dr. C. C. Vinton who was sent out by our Board to succeed Dr. Heron. He served in the hospital until Nov. 1893, when it was taken up by Dr. O. R. Avison, Dr. Vinton carrying on a Dispensary and visiting sick homes but gradually relinquishing medical work, as the years passed, for other duties which attracted him and for which he seemed specially qualified.

In the meantime the Mission had decided to open a station at Fusan and with manifest wisdom planned to associate with it the medical work which had proved such a valuable agent in the Capital and Dr. Hugh Brown and wife, herself also a physician, arrived in the fall of 1891 for that place.

Again misfortune came. The Doctor contracted pulmonary tuberculosis which made such ravages that in the Fall of 1893 he was compelled to return to America where he died. Mrs. Brown was never able to come back to Korea. Fortunately Dr. C. H. Irvin had arrived in Korea the same Fall and was ready to take up that work at a most critical time.

He devoted his great ability and superabundant energy to making the very most possible out of his very small facilities and soon had erected the "Mary Whiting Dispensary" which attracted patients from the whole of Southern Korea. Not satisfied, however, with his facilities he secured a donation of funds for a hospital from America with which he erected a modest but beautiful hospital—The Junkin Memorial Hospital—which is not only a boon to the sick but a credit to the Doctor and the admiration of all visitors to Fusan. It was the first foreign hospital building in Korea to be opened for service. Dr. Irvin has the reputation of having the best kept hospital in Korea and some think it the best kept in the Orient.

Dr. Irvin is now building an asylum for lepers, having secured a beautiful and well isolated site. The "Mission to Lepers in India and the East" furnished the money for the erection and maintenance of the institution. It will have mission supervision through a committee of the mission. Dr. Irvin will

be Superintendent and it will no doubt prove a great blessing to the many lepers of the South Country.

To return to the fortunes of the Royal Korean Hospital—when Dr. Avison entered upon the duties of its administration it had already had too many changes in its management and the oriental (?) habit of using all public institutions as opportunities for graft had gradually withdrawn funds from the yearly allowance made by His Majesty until four-fifths of the total was being used in feeding the parasites and only one-fifth in maintaining the drug supply, so that it had dwindled to a mere dispensary where a few patients came when it didn't rain and treatment was given only to those who were not too sick to come and go. There was no provision for ward patients and operating facilities were entirely lacking.

Details of the occurrences of that year may be omitted here but the outcome of all was a complete change in the relation of the Mission to the hospital, the concrete result being that the hospital and its contents were turned over to the Mission, all government officials were withdrawn, and the Mission assumed financial responsibility for the work, the hospital thus becoming a mission institution in reality. At about this time Dr. Avison was introduced to His Majesty and thus the friendship of the Court for the missionaries which had begun with the service of Drs. Allen and Heron was further fostered.

The changed relation between the hospital and the Board made necessary an added call upon that body for funds which was generously responded to, so that the buildings were put into usable shape and two lady workers, Miss Georgiana Whiting M. D., and Miss Anna P. Jacobson, trained nurse, were added to the force. They arrived in the Spring of 1895.

The next medical arrival was Dr. J. Hunter Wells who reached Seoul in June 1895 and was assigned to the newly opened Pyeng Yang Station. It was at this time, July and August 1895, that the epidemic of Cholera which followed the

Japano-Chinese war broke out and afforded the medical missionaries a special opportunity to show the value of their calling to the stricken people. Dr. Avison's relation to the government and court led to his being summoned to the Home Department for a Conference over the matter, resulting in the Government giving him full power to go ahead and fight the Epidemic. He was entrusted with funds and the command of policemen and with the help of the whole missionary body, medical and clerical, both of his own and other missions, a stiff fight was put up over a period of seven weeks, during which time many thousands of cholera patients were treated in the hospitals and in their own houses.

The action of the missionaries at such times in laying aside their other duties and giving a practical illustration of the heart of Jesus Christ toward suffering humanity added greatly to their popularity and caused many to think still more favorably of the new religion which led men to do this. However cholera means quick death in many cases and little could be done to cure those afflicted but a *more important* thing was possible—the education of the people as to the true nature and cause of the disease and how to prevent it. Thousands of pamphlets in the native language were printed and distributed with this end in view. Indeed it has been constantly one of the chief aims of the medical fraternity not only to heal but to teach, to enlighten and to save the people from the disastrous results of the notion that evil spirits are the cause of disease. Dr. Wells was just in time to take an active and important part in this cholera work, having charge of one of the special hospitals, established at the time.

For years Dr. Wells worked in the old building at Pyeng Yang with the most meagre facilities but doing good work notwithstanding, being frequently called, in addition to his station work, to visit the American mines, where he won great favor both with Koreans and Americans. In 1905 Mrs. Caroline A. Ladd of Portland, Oregon, donated funds for a new hospital building which was opened in 1906 and

called "The Caroline A. Ladd Hospital." It affords greatly enlarged opportunities for successful Medical and Surgical work and now that a trained nurse has been added to the force it will no doubt be capable of greatly enlarged and useful service.

The summer of 1896 saw Miss Jacobson our beloved trained nurse sick with the dreaded dysentery from which she recovered only to go down in the Fall with Hepatic Abscess. Operation failed to save her and in January 1897 the third of our medical workers to fall by the way was laid to sleep in the beautiful cemetery by the side of the River Han.

During the same year Dr. Georgiana Whiting retired from the medical service to devote all her time to the evangelistic work which lay on her heart. In 1900 she was carried off to the Southland by Dr. C. C. Owen and lost to our mission though not to the work. We mourn with her the recent death of her husband.

Dr. Eva H. Field and Miss E. L. Shields arrived in October 1897 to fill the vacancies. Miss Shield's health did not stand the heavy strain of the work in which her heart was bound up and she withdrew from it and entered regular Evangelistic work in Northern Korea in the Fall of 1901, in which she continued until the Fall of 1904 when she returned to Seoul to give half time to Evangelistic work and half to the Hospital until her furlough in June 1905. Then when she came back in the Fall of 1906 she took up the Hospital work in full earnest, and organized the present training school for nurses.

Dr. Field also forsook medical work and entered the Evangelistic field in the Fall of 1901, and afterwards became Mrs. A. A. Pieters and is now living next door to the hospital.

In Dec. 1897 the medical forces were strengthened by the coming of Dr. Alice Fish and Dr. Woodbridge O. Johnson. The former was located in Pyeng Yang and the latter in Taiku where each has since remained although Dr. Fish soon fell a victim to the wiles of Rev. S. A. Moffett whom we had come to regard as a confirmed bachelor in spite of the many qualities

which proclaimed him a most likely husband for some good woman. Mrs. Moffett has continued her dispensary work and been a blessing to many a sufferer.

In May 1899 Dr. Avison returned to the homeland on sick leave and the Seoul hospital was taken up by Dr. Field and Miss Shields and in September of the same year Dr. A. M. Sharrocks with a trained nurse as his wife joined them in that work until Dr. Sharrocks found it necessary to go to his own station at Syen Chyun which was being newly opened, and where he has labored ever since.

In Syen Chyun, Dr. Sharrocks built his hospital in native style of architecture, feeling that such would be more appropriate so far from the capital at which place only up to that time foreign structures had been erected. The work has been very successful and Dr. Sharrocks' hospital and dispensary is certainly, the neatest native style institution the writer has seen either in Korea or China.

If Dr. Sharrocks could have devoted his whole time to his hospital and other medical work the results would no doubt have been multiplied but no other member of the Station has contributed more than he or perhaps as much as he to the business end of the mission work, to working out plans of finance, to erection of buildings, to organization, or even to evangelization.

When Dr. Avison returned to his field in the Fall of 1900 he brought with him the first large gift for hospital work that Korea had received—\$10,000—donated by Mr. L. H. Severance of New York for a hospital in Seoul. Later \$5,000 was added for a new site which was purchased outside of the gate of the city and there the present modern, well equipped hospital was erected. But the Japan-Russian War intervened and several things contributed to raise the cost of building, so that altogether the site, buildings and equipment as now existing cost a little over \$30,000. It was opened for the reception of patients in Sept. 1904 under the title of "The Severance Hospital." In the meantime Mr. Severance had added to our obligation by offering

to bear the cost of a second physician for this hospital and in Nov. 1903 Dr. and Mrs. M. M. Null, Mrs. Null being also a physician, arrived in Korea to take up this work. The return of Dr. Johnson to America on sick leave just at that time caused the mission to locate the Nulls at Taiku and they never reached the Severance Hospital at all. Dr. J. W. Hirst was in the meantime sent out to fill the place for which they had been intended. They remained in Taiku until the return of Dr. Johnson in 1906 when they were appointed to the new station of Chung Ju. But Dr. Null's health had broken down and in May 1907 they left Korea, and later resigned from the work, being located in Seattle, Wash. where the Doctor is regaining his health and doing a successful practice.

In Nov. 1903, Dr. H. C. Whiting, with his wife and daughter, arrived and were temporarily located in Pyeng Yang, afterward being assigned to Chai Ryung where they still labor successfully, having erected a dispensary and hospital in Korean style of architecture. The doctor's devotion to his medical work is only equalled by his evangelistic spirit and he puts much thought and energy into the work of soul salvation.

Dr. J. W. Hirst, mentioned above, arrived in Seoul in Sept. 1904, just in time to take part in the dedication exercises of the new hospital where he has since put in long and strenuous hours in association with Dr. Avison and Miss Shields. He came to us a bachelor, and so remained for two and a half years when he brought to us from the Southern Methodist fold the choice lady who has proved herself so acceptable in all departments of our work. It was in March 1907 he married Miss Sadie Harbaugh whom we would certainly be loath to give up again.

September 1905 brought to our mission the second trained nurse, in the person of Miss Christine Camcron who was located at Taiku where she remained until failing health caused her to resign in 1909. She is to be replaced by Miss Mary McKenzie who is now due to arrive.

The Spring of 1908 brought Dr. and Mrs. Purviance to

take the place of Dr. and Mr. Null in Chung Ju while Dr. and Mrs. Ralph Mills came in the fall of the same year to help open the promising station of Kang Kai in the extreme North.

A new step was taken in 1908 when Miss Ella Burpee came out from Canada to act in the double capacity of hospital nurse and community nurse—that is she is to serve as a private nurse to members of the foreign Community when so needed and as a nurse in the hospital at other times, her salary being contributed by the foreign community and the hospital together. She is therefore not a member of the mission directly but in spirit and in actual practice is one with us.

Dr. A. G. Fletcher is due to arrive this Fall to get ready for the coming station at An Dong, Pyeng Yang is to be reinforced by the addition of a trained nurse in the person of Miss Lueille Campbell, and Syen Chyun by Miss Hilda Helstrom.

Hospitals of more or less capacity have been opened in the following cities and towns :—

SeoulSeverance Hospital—with two physicians and one nurse.

FusanJunkin Memorial Hospital—one physician.

Pyeng Yang...Caroline A. Ladd Hospital with one physician and one nurse.

Syen Chyun...A Hospital with one physician and one nurse.

Chai Ryung:...A Hospital and one physician.

TaikuA Hospital, one physician and one nurse.

We are preparing to open a hospital in each of the following places, the Doctors being already on the field or enroute, Chung Ju, Kang Kai and An Dong.

It is the expressed desire of the Mission to secure one extra physician who shall supply vacancies and be available in emergencies and in the opinion of the writer of these notes it would be to the interest of our whole work if each hospital could have a second doctor and at least one trained nurse attached to it. However, this need may soon be fairly well met out of the native force of physicians and nurses which we are now developing and

it may be that the whole future needs of our field may be gradually met in this more economical way.

The above is a brief history of the personnel of the medical branch of the Missionary Enterprise but it gives little idea of the work done or the influence exerted, and it may not be amiss to give a short statement of some of the more notable medical events.

We have already mentioned the first one which served to open the country to Christianity in such a marked way. God can do his work with many and varied instruments but in this case he greatly honored this one in using it to open a country and bring his workers into immediate favor and their message to minds already predisposed toward whatever they might teach. But it was not only the openings for in nearly all the years since, one or more of our number have had the entree to the palace and have kept up the friendship of the court and so prevented, we cannot know how many, misunderstandings and difficulties. And not only so but in later years the same court relationship has brought us into close touch with the present Japanese ruling officials and misunderstandings have been avoided. Our medical men have been employed by the various foreign diplomats and business men as their physicians and through the friendships thus formed the sympathy of the whole foreign community for our mission work has been more readily secured and more steadfastly maintained.

What shall we say of the hundreds of thousand of sufferers who have received relief from pain and sickness or of the many whose lives have been prolonged or of those who through this work have been brought into the knowledge of Christ?

How shall we measure the amount of enlightenment, of freedom from superstitious fear that has come to many through the work done during cholera epidemics and through vaccination?

Perhaps we do not realize that the death rate amongst children from small-pox alone was sufficient to prevent the

increase in population, and that that death rate is being rapidly lessened by the introduction of vaccination.

But, after all, all that we have done has been but to touch the edge of the fringe of the great mass of suffering and we cannot hope to do more than set an example of how the work is to be done and the spirit in which it is to be done and this will be our greater work. It is a good thing to relieve suffering and save life to the extent of our ability, but it is a better and greater thing to inculcate the spirit of helpfulness and set going the forces which by their growth and development will be able to accomplish the work of relief and so it is with much pleasure we regard the efforts that have been made in our hospitals to train helpers and nurses and finally, to teach to active Christian young men the scientific principles that underlie the present day practice of medicine and enable them not only to practice as doctors but to become the teachers of others and it is along this line that our efforts will be most fruitful for permanent good to the people.

Not only will this be true concerning the physical relief and the prevention of disease, but in the permanency which it will give to our Christian faith lies one of the greater benefits which we may expect to flow from the development of Christian physicians scientifically trained. It would be a serious matter were all our Christians to be unscientific, and all the scientific men non-christian and we may readily conceive what a degree of stability will come to the church from the presence in it of well educated men, scientifically trained who are at the same time filled with the spirit of Christ and with evangelistic zeal.

May it be so, and may we not well plan to have it so?

It may well be that June 3, 1908, the day when the first medical graduates received their diplomas, may in the future be regarded as one of the red letter days of Korea. On that day seven young men were formally ordained to this ministry and in the year that has elapsed they have all proved themselves faithful and efficient, both in practising their art and imparting knowledge to others.

The year just closed had an attendance of twenty three students of medicine at the Severance Hospital Medical College besides the many young men who are gaining practical knowledge at the hospitals at our other stations preparatory to taking up the fuller course at the College we may hope and the prospect for the coming year is brighter still. Mr. Severance's recent donation for the better equipment of the College will make it possible to give our medical students a thoroughly scientific training.

Perhaps one of the most notable contributions to Christian advancement made by our medical workers is the series of scientific textbooks they have written or translated, for they will prove a permanent source of knowledge.

We will not make any attempt to enumerate them here but nearly all the workers who have been on the field for several years have devoted time to this branch of service.

CONCLUSIONS.

With such an array of workers much must have been accomplished but considering their number and ability how little that muchness seems! It does seem a pity that greater results even have not come and especially so when we see that here were the men and the women, all well educated and skilful and well prepared to do good work, but nearly all so poorly equipped with the buildings and tools of their art that they were crippled throughout all their years of service. What waste was that! I could mention many who groaned inwardly month in and month out because of their handicap and their inability to go on with their work, some of whom broke down under the strain and were lost to the field. Think of the long list of names mentioned and of the smallness of even the seeming largeness of the results and let us resolve to give better equipment to our medical workers so that they may yield to our work the hundredfold they are capable of, rather than the tenfold which we have so far obtained.

DEVELOPMENT OF WORK AMONG WOMEN.

By MARGARET BEST.

A quarter of a century ago not a Protestant Christian woman in Korea. To day scattered from North to South, from the East coast to the West, in hundreds of cities and villages of mountain and plain are thousands of women who, released from the spiritual darkness that all their lifetime had held them in bondage, are joining in the praise ascending continually to the one God from a people who are graciously being called by Him out of their helplessness and ignorance and in the mystery of His grace are being prepared as a witness for Him in the eyes of the world.

A quarter of a century ago popularly supposed to be without soul or mind, to-day the Korean Christian woman in many cases displays qualities which show she possesses her share of both. She fills acceptably positions of responsibility, her judgment in certain matters is respected and valued by missionaries and by Korean church leaders, her aggressiveness and zeal in spreading the Gospel are the wonder and delight of the missionaries and her simple faith and courage under adversity sometimes put them to shame. Feeling the lack of training herself, she often strains every nerve to secure for her children the advantages of education and Christian training which she herself had been denied. She is awake or can be awakened to new influences and impressions and when her judgment approves she is not slow in appropriating new and to her oftentimes exceeding strange ideas which fit her need and in putting them into practice. Not without native ability and sturdy qualities, the Christian religion has given her an aim in life, widened her mind's horizon, and filled her heart

and hands with many interests which before had not come within her ken. Her missionary sisters from the West have learned to admire, love, and rely upon her.

The contrast between the heathen women of the present day and some of the women who have been under the influence of Christianity and have yielded themselves to the Spirit of its Founder show one that in the twenty five years that have elapsed since Dr. Allen and his wife came to open our mission among the Koreans there has been development in the work for women both rapid and remarkable.

In Seoul, Mrs. Allen soon gathered around her a class of women which a little later fell to the oversight of Mrs. Heron. They were the first Korean women to have opened up to them the comfort and inspiration and richness of knowledge of the Word of God and it was from their number that the first three women were received by baptism into the Presbyterian church of Korea. One of the number, Lady Kim, of gentle birth, with influence and position, has been a force for good among the women of the capital all the years that have passed since the day when, with her two companions, behind closed doors for fear of what might occur if the ordinance were administered publicly, she was received by baptism into the visible church.

The first few years of missionary effort had to be given mainly to such work as could be done while the missionary women were still struggling with the language, but by the early nineties reports show that promising beginnings had been made by Mrs. Underwood in medical and evangelistic work, by Miss Ellers, Mrs. Gifford, and Miss Doty successively in organizing a hitherto unheard of thing in the Hermit Kingdom, a school for girls, and by Mrs. Gifford in direct evangelistic work.

It was a period of foundation laying, and in reading the reports one is struck with the patience, courage, and wisdom displayed by the little handful of missionary women in the great heathen city in their efforts to reach its women with the Gospel of Salvation. They threw open their homes, filled with strange

articles of Western manufacture, and satisfied the eyes of the curious half-fearful women who came to see them ; they gathered the street children into Sabbath Schools and through them gained access to the inner quarters of the high walled houses that shut in women from the outside world : they cared for the sick ; faithfully instructed the servants in their homes ; sought to gain foot holds in various parts of the city where they might carry on evangelistic work, held Bible classes in their homes for those who had been gathered in by themselves or their helpers ; and in every way that could be found strove to reach the women of the dark wicked city with the Message they had brought across the seas.

Equipped with the language and their hearts large enough to take in *all* the women of Korea their thoughts began to turn to the wide country beyond the mountains that encircle Seoul. Mrs. Underwood with her husband made trips through the Western and Northern provinces reaching the North border cities of Eui Ju and Kang Kai, and to-day among the Christian women of these localities are some whose interest dates back to this first period of seed-sowing. Mrs. Gifford with Miss Strong and Dr. Georgiana Whiting began visiting the women of the small country churches that were springing up in the districts beyond Seoul. Everywhere they seem to have been received with kindness. The eagerness of the women to receive instruction and their appreciation of their visits delighted the missionaries, and from this time country itineration became a part of woman's work, pursued more or less irregularly as the small force in Seoul were able to arrange for it.

Even at this early period methods and principles which have since played an important part in our work and characteristics of the Koreans which have contributed largely to the success of these methods began to be prominent. Emphasis was placed by the missionaries upon the duty of each new believer to tell the Gospel to relatives and friends ; upon the privilege to learn for herself to read the Bible and to teach it to others, and

to pray for others ; upon the duty of giving of her money as well as of her time and sympathy to support the growing needs of the young church so that we find the women of Seoul when the first church was built giving of their substance in no small measure.

In all meetings for women and in the home life of the girls' school the effort was made to keep surroundings and atmosphere Korean and not introduce disturbing, distracting and useless foreign elements. All that was good in Korean social custom was respected and followed, though some times through imperfect knowledge of these customs mistakes were probably made. The aim throughout was not to Americanize, but to Christianize, and the missionaries believed that as true a Christian heart could beat beneath the dainty silk gown of the Korean lady or the homely cotton garment of her lowlier sister as beneath the strangely fashioned dress of the Westerner, and that as true a Christian experience could be had in the tiny and simply furnished home of the Korean as in the larger and more elaborately furnished one of the foreigner.

In the early nineties the Mission entered upon a period of expansion. Fusan in the extreme South, Wonsan on the North-eastern coast, Pyeng Yang in the Northwest and Taiku in the South were successively occupied, and to these places went the missionary wives, with the welfare of the women the burden of their hearts. We read of the great throngs of sight seers that came to their homes, of their first curious interest in the message they had to tell, oftentimes followed by indifference, but occasionally by eager acceptance. We hear of the intelligence of the Taiku women, the sturdy honest natures of the Wonsan women, the simple faith and zeal of the early Christian women of Pyeng Yang.

Then war broke upon the quiet of the little Christian communities. Gunboats anchored in the harbor of Fusan. Mrs. Gale in a report tells of the landing of Japanese troops and their marching through the streets of Wonsan below the Mission

house on a bright Sabbath morning when in their dining room a small company of Christians were assembled for worship and the first four women were received by baptism into the Wonsan church. The Christian band at Pyeng Yang was broken up and fled to the mountains upon the approach of the Japanese armies and it was not until the horror of the battle that was fought around the walls of the unfortunate city had passed away that they dared venture back to their homes. Happily the war was not of long duration. With its cessation missionaries and native Christians resumed their usual ways, and soon entered upon a new period of development along the line of which we are still working.

With the advent of the missionary woman in the interior and coast cities primary schools for girls were established. At first the attendance was irregular and small as the Koreans could not readily accustom themselves to the idea that a girl was worth educating or capable of receiving knowledge. It was discouraging but the missionaries persevered, the bright-eyed, quick, little Korean maidens themselves being their best allies and most convincing proof, after a time, that the thing could be done. As a rule the missionaries supplied the school room and paid part or all of the native teacher's salary, but required the pupils to pay a small tuition fee and furnish themselves with books and other supplies. The curriculum at first consisted largely of instruction in the Bible and Christian tracts, with a little Geography, Arithmetic and writing of Korean. Prejudice gradually broke down. The parents, as they saw improvement in the girls, began to contribute more to the support of the schools until now in most cases the Mission contributes nothing unless it is the school room. Indifference was slowly overcome and to-day Koreans themselves in the older parts of the work are taking the lead in organizing lower schools for girls after the model of these first mission schools and supplying teachers and support for them. The curriculum has been improved and the graduates of some of these lower schools who

enter the girls' Academies of the Mission show a fair degree of advancement. The girls as a rule have been the children of Christian parents, to which fact no doubt the success of the feature of self-support is largely due.

With the advent of the missionary wives in these new centers, began too the regular instruction of the women of the church in week day Bible classes and Sabbath Schools, visiting in the homes of Christians and unconverted, and a determined effort by every means not only to win the women but to hold them and help them in the new life opened up to them by their acceptance of the world's Saviour. Thus the new believers that gathered around the missionaries were trained in the knowledge of Scripture truths and Christian conduct, and became, some of them, after a time valuable helpers in reaching others.

With the coming of single women to join the force of the stations, systematic work was begun among the women of the country churches. As the Mission did not approve single women's doing pioneer work, their activities were confined largely to the holding of Bible study or Bible training classes for about a week each in country towns and communities where a number of Christian families lived. The story of women walking twenty and thirty miles over rough roads to attend these classes, perhaps with babies on their backs and the week's supply of rice on their heads, or traveling back and forth daily sometimes five miles or more between their homes and the place where the class was held—called after mockingly by their heathen friends as they passed along the road with their new found treasures, the Bible and book of Christian hymns tied by a broad piece of cloth around their waists, ridiculed and threatened by unbelieving husbands, sons or parents, sleeping in crowded, cold rooms—all for the sake of Him whom having not seen they loved—this story is familiar to missionaries and to the church at home, and needs no recording here; but it may be that in the days to come when Korea shall become a Christian nation and the grandchildren of these women, secure in the privileges and ad-

vantages that attend upon Christian training, may be inclined to forget the wretchedness and hopelessness of the state from which they sprung, reading or hearing the story of this early love and devotion may find their hearts touched and quickened with a new love for Him who has saved us all, and who is worthy of the best that the best of us has to give.

From the first there was for the missionary a fascination about this class work and a satisfaction in it that not even weary miles of traveling through all sorts of weather and all the discomfort of staying in miserable Korean rooms could dissipate. To be able to open up to these eager women the treasure store of God's Word, to win their friendship, and perhaps bring cheer and comfort and help into their lives was ample reward for any inconvenience or privation that one might suffer.

The classes at first were not large. Only an occasional woman could read. But these first women were in earnest, their hearts were deeply stirred by the old story of God's love and through their faithful witnessing and persistent winning, others were interested, and the announcement of a Bible study class came to be an event of importance in many country districts and brought out to it women from all directions.

The methods of instruction employed in these classes vary slightly with the different missionaries but the general features have been and still are very much the same in all parts of the field. The day before the class is to begin the missionary arrives toward evening with her Korean Bible woman or perhaps two or three Bible women. The women who live at a distance come in about the same time. Sometimes the missionary party falls in with a group of women along the road and all come in together, met frequently, especially if the class is to be held in a small country village, where the women are allowed more freedom in coming and going, by women of the local church come out a distance to greet and conduct the party in to the church. In the evening a prayer meeting is held. The next morning the women are enrolled in classes. Those

who cannot read are taught by Korean women usually in reading and by the missionary in simple lessons from the Gospels. The other women who can read—and in parts of the country where these classes have been held a number of years these women are far in the majority—are classified according to their previous instruction in the Scriptures and taught lessons from the Gospels, Epistles and sometimes from the Old Testament. The aim is to teach them the *Bible*—and to exalt it as the Word of God which is able to guard their hearts and reveal God's will for them. The method usually pursued is to teach the lesson verse by verse, chapter by chapter book by book,—to make it so familiar that it becomes a part of their life. The order of the day opens with prayers in the morning, led sometimes by the missionary, or by an elder or leader of the church or by a Bible woman. Then follows a period of morning Bible study. In the afternoon another period of Bible study followed by a singing lesson and in the evening an evangelistic meeting to which the women of the class are urged to bring the unbelieving women of the neighborhood. After about a week of study and fellowship with those of like mind the women many of them go back to their homes spiritually refreshed and encouraged and better able to meet the trials that come to those who are trying to leave the old paths of superstition and darkness.

These classes have steadily increased in attendance. In Syen Chyun territory the highest mark has been reached, in the largest centres two and three hundred women coming out to the classes. The women pay all their expenses and the church where the class is held entertains the missionary's helpers, and if allowed to would entertain the missionaries.

The training classes have proved valuable not only to the Christian women who attend them, in giving them instruction in the fundamental truths of the Bible, and thus raising the standard of Christian living among the women of the whole church, but have been of direct evangelistic value in the communities in which they were held, as unbelievers are urged to attend some

of the meetings and visits are made in their homes by the women of the class. In the Seoul field one missionary has held this year 43 classes attended by not less than a thousand women. In Syen Chyun territory 15 classes have been held by one missionary attended by 2506 women. In Pyeng Yang field where this form of work is older 7 classes have been held by missionary ladies and 86 classes by Bible women trained by the ladies of the station in the Bible Institute with a total attendance of 3202.

This system of training classes as one of the means employed to educate the women of the whole church in Christian truth has been a prominent feature of the work in the older stations of the Mission and is being undertaken or planned for as a regular form of woman's work in the stations that have been opened in more recent years.

Besides these classes held in the country from one to four classes a year are held in the mission centres for the benefit of the country women, the first class of this kind having been held in Pyeng Yang in the spring of 1898. Twenty-four women attended, two of them having walked from their homes a distance of 150 miles. From this small beginning these station classes have grown in numbers and value until now particularly in the Pyeng Yang and Syen Chyun stations the women number into the hundreds and this anniversary year good word comes from Taiku in the South that 500 women gathered there from all parts of their work for a week of Bible study and spiritual refreshing. The opportunity thus presented to impress upon these young and often far from perfect Christians the lessons of spiritual truth that their lives need is a rare one and surely given by God Himself and the prayer of the missionaries is that they may be found faithful.

With the growth of the work comes the question as to the best method of training native helpers. Experience has shown that all the evangelistic agencies of the church (including the training classes) and individual contact with the missionary at work help to develop women up to a certain point of efficiency

who can be called upon to assist in work for women. The trouble is that the supply of capable women does not equal the demand: but by placing responsibility upon earnest Christian women with a real love for the welfare of others, even though they have not had all the training and education that might be desirable they often prove effective workers. By doing they learn how to do more.

This paper would not be complete without mention of some of the consecrated Korean women of the first generation who have helped bear the burdens and shared in the joys and triumphs of this first quarter of a century of work in Korea. Lady Kim who has been the friend and faithful helper of the missionaries in the capital. Mrs. Shin who has exerted a strong influence in the Girls' School and among the women of the Yun Dong church. Mrs. Ma who went with Mrs. Gale to Wonsan, Song Si Yung Saing of Chai Ryung and Mrs. Kim of Sorai who have helped the women of Whang Hai Province to a better knowledge of the Gospel. Kang Si and Kim Que Ban Si of Syen Chyun, who are loved by the thousands of women of the Syen Chyun field. Yi Si Sin Haing the sweet spirited, Sin Si the wicked old sorceress called by the grace of God to be a saint, Ko Si, the strong hearted and diligent student of the Word of God, Pak Si To Sin who has given her life with rare self-forgetfulness to the service of the country women—all of Pyeng Yang. True heroines of the faith, who with many others whose names may never be known here are written high in the list of those whose delight it has been to "please the 'Father.'" "

Looking toward the further development of those who may be used as helpers in the rapidly growing work, the beginning of Bible Institute work was made in Pyeng Yang in 1907 and is being planned for in Syen Chyun. It is not planned to keep women studying in these centers for most of the year, but to invite women of Christian experience into the Institute for two or three months of continuous study for a term of years and then dismiss them after each period to their homes where they

may be used as their services shall be required. This method of combining study and practical work seems to grow naturally out of our former methods and from the conditions as we find them and seems adapted to suit the natures of women of maturity. We are looking forward to the Bible Institute becoming a permanent and helpful factor in all our work. In Chai Ryung Station among other means used to develop women who can be called upon to help in the work is a system of home reading of the Scriptures for a select number who are invited to the station from the country for a class every fall and spring. At the fall class the reading course outline is given to the women. In the interval they do the required reading and at the spring class take a written examination on the course. In Taiku station a class of 20 days each year has been begun, with a view to training a few women for work in country districts.

The strength of the work has been its evangelistic spirit and a great deal of time has been given to the various forms of evangelistic work, but not to the neglect of another form of work that is important—namely the education of girls.

Mention has been made of the organization of primary schools for girls. There are now 2511 girls attending schools of primary and grammar grades. With the exception of a little instruction from some of the American ladies in several of the schools most of the teaching is done by Korean women and girls and in a few instances by Korean men. The women teachers have received their education either in our Mission Academies for girls or in the normal classes that are held in a number of the mission stations for the better training of school teachers.

The normal classes are growing each year in importance and in the appreciation in which they are held by Koreans. In Syen Chyun this year 72 women and in Pyeng Yang 71 women were enrolled for a month's instruction. In Chai Ryung also women attended the normal class. These classes are taught by missionaries and by Korean school teachers, men and women.

A number of women attend the normal classes that are conducted by Korean teachers in various country districts. Gradually the standard is being raised and another decade will probably witness the development of a fairly good grade of lower school education for the girls of the church.

The higher education is under the direction of the Mission and is provided for in the three women's academics, located one each in Seoul, Pyeng Yang and Syen Chyun.

The Seoul school was established in the early days of the Mission. It was made up at first of homeless little girls and the children of those in the employ of the missionaries, but as the Christian community grew a better class of girls entered. From the beginning much was made of the home life of the girls. They were taught to do the work of a well regulated Korean home. They made their own clothing and learned how to wash and iron in approved Korean fashion. Regular hours for play as well as work were insisted upon and a spirit of mutual love and helpfulness and of obedience to authority fostered.

At first many of the girls had to be supported by the Mission, but as the Koreans came to appreciate education for girls a part of the support was secured from the parents of the girls. Now self-support is the rule.

In later years the curriculum has been improved. With the exception of Mathematics, the course approximates a High School course. In 1908 the first class which completed the course and was regularly graduated numbered 4 girls. This year 50 girls were enrolled in the boarding department and 30 young married women made their home in one of the old buildings on the school compound and studied in the class room with the girls. Seven girls were graduated, all of whom go out as teachers to various parts of the country.

The Pyeng Yang Academy was organized in 1903. Since 1906 there has been co-operation with the Methodist Episcopal Mission Stations of Pyeng Yang and Yeng Byun. The girls and young women in most cases come from Christian homes.

They pay for their food, provide their own clothing, bedding books and all personal expenses. The curriculum here as in the other Academies of the Mission is working close to the High School standard. The girls are assigned household tasks in addition to their studies. There is a sewing department in which a limited number of girls are given an opportunity to earn their support when in school. The first class was graduated from this academy in 1908. Of the five girls graduated three are married and two are teaching very acceptably in the Pyeng Yang Academy. The Presbyterian girls enrolled in the school this year numbered 117. With a large Christian constituency to draw from and a very great interest on the part of the church people in educational matters there is every reason to believe that the school will continue to grow.

The Academy in Syen Chyun was established in 1907. The pupils are girls who have graduated from the Syen Chun Grammar School or who have come from distant places in Syen Chyun field. The enrollment each year has been about forty girls. Next year the first class will be graduated. Besides the three Mission Academies there is an Academy in Eui Ju organized several years ago by the Korean church people and entirely supported by them, and this spring in Fusan was opened the Model Training Hall, designed to provide an opportunity for education for the girls of South Kyeng Sang Province. In Pyeng Yang there has been for a number of years a school that meets several hours a day for two or three days in the week designed to reach women who are either not eligible for the lower schools or the Academy or whose home duties do not allow them more time for study. The Bible, Hygiene, a little Geography and Arithmetic are taught in this school. A similar school is being planned for in Syen Chyun.

The Bible is taught in all the classes of all these schools, and the pupils are surrounded with strong Christian influences. Only Christian teachers are employed. With education, Christian and practical, the next generation of Korean women

should be good women—and they will be if with their broader knowledge they retain the faith and faithfulness that have distinguished many of their mothers and grandmothers.

All the forms of work that have been undertaken for women have been mentioned except that which has been done in connection with the Mission hospitals. In all of the hospitals and dispensaries the spiritual and physical welfare of the women patients has been the care of the physicians in charge and their wives, and at different times for longer or shorter periods in the hospital in Seoul of the few women physicians who came out from America to do medical work. The Seoul and Taiku hospitals have each had also the help of a trained nurse from the homeland and this year nurses have come out for Pyeng Yang and Syen Chyun. In a land where the people do not know the first principles of hygiene or sanitation the nurse's task is not an easy one, but there is no work more needed and from the results that have been obtained already we are confident that the day will come when Koreans will not be so ignorant of the laws of physical health and well being as they have been in the past.

In connection with the Severance Hospital in Seoul a Nurse's Training School was established in 1906. This year nine young women are in training. They do the practical work that is done in all hospitals and in their classes receive instruction in the theory of nursing from the foreign doctors and nurses and from the staff of Korean doctors connected with the hospital.

Looking over the whole field and thinking of what has been accomplished in the years that have passed we know that we have just made a beginning of the work there is to do for the women and girls of Korea and what we believe God who has been directing the work wants us to do. With the people of the South turning in multitudes to Christianity and the opening of new mission stations at Chong Ju, An Dong and Mil Yang to help care for the people in the territory cared for in the past by the missionaries of Fusan and Taiku, South Korea has entered

upon a period of widespread aggressive evangelistic effort. The opening of Kang Kai station in the far North is welcomed by the people of that far off section of Korea. The new missionary has come at a time of splendid opportunity. May we who have been here longer and those who have still the joy and satisfaction of service before them follow where our great Leader opens the way and give Him all the praise for the transformation that is being accomplished before our eyes.

List of women missionaries on the field up to August 1909 —with date of arrival and main assignment of work :—

SEOUL STATION.

Mrs. H. G. Underwood, M.D.	...	...	1888	...	...	...	Evangelistic.
Mrs. O. R. Avison	...	...	1893	...	...	...	Evangelistic.
Miss K. C. Wambold	...	...	1896	...	...	...	Evangelistic.
Miss E. L. Shields	...	...	1897	...	...	...	Nurse.
Mrs. A. A. Pieters	...	...	1897	...	...	...	Evangelistic.
Mrs. A. G. Welbon	...	...	1899	...	...	...	Evangelistic.
Mrs. E. H. Miller...	...	...	1901	...	...	...	School.
Mrs. C. A. Clark	...	...	1902	...	...	...	Evangelistic.
Mrs. J. W. Hirst	...	...	1907	...	...	...	Evangelistic.
Miss S. Anna Heron	...	...	1907	...	...	...	School.
Mrs. M. W. Greenfield	...	...	1907	...	...	...	School.
Mrs. R. O. Reiner	...	...	1908	...	...	...	School.
Miss H. I. Taylor...	...	...	1908	...	...	...	Evangelistic.
Miss Mabel Rittgers	...	...	1908	...	...	...	School.

FUSAN STATION.

Mrs. C. H. Irvin	...	...	1893	...	...	...	School.
Mrs. W. E. Smith	...	...	1902	...	...	...	Evangelistic.
Miss Anna S. Doriss	...	...	1908	...	...	...	Evangelistic.

PYENG YANG STATION.

Mrs. S. A. Moffett, M.D.	...	...	1897	...	...	...	Evangelistic.
Mrs. W. M. Baird	...	...	1891	...	...	...	School.
Mrs. Graham Lee	...	...	1894	...	...	...	Evangelistic.
Mrs. W. L. Swallen	...	...	1892	...	...	...	Evangelistic.
Mrs. J. Hunter Wells	...	...	1896	...	...	...	Woman's School.
Miss Margaret Best	...	...	1897	...	...	...	Evangelistic.

Mrs. C. F. Bernheisel	1903	...	...	...	Evangelistic.
Miss Velma L. Snook	1900	...	...	...	School.
Mrs. W. N. Blair... ..	1901	...	...	...	Evangelistic.
Miss Alice M. Butts	1907	...	...	...	Evangelistic.

TAIKU STATION.

Mrs. Jas. E. Adams	1895	...	...	...	Evangelistic.
Mrs. W. O. Johnson	1897	...	...	...	Evangelistic.
Mrs. H. M. Bruen	1899	...	...	...	School.
Mrs. E. F. McFarland... ..	1905	...	...	...	Evangelistic.
Mrs. Walter C. Erdman	1907	...	...	...	Evangelistic.
Mrs. Chase C. Sawtell... ..	1907	...	...	...	Evangelistic.
Miss Blanche L. Essick	1908	...	...	...	Evangelistic.
Mrs. J. U. S. Toms	1908	...	...	...	Evangelistic.
Miss Anna Rae Mills	1908	...	...	...	School.

SYEN CHYUN STATION.

Miss M. Louise Chase	1896	...	...	...	School.
Mrs. Cyril Ross	1897	...	...	...	School.
Mrs. A. M. Sharrocks	1899	...	...	...	Evangelistic.
Miss Jennie Samuels	1903	...	...	...	Evangelistic.
Mrs. N. C. Whittemore	1906	...	...	...	Evangelistic.
Mrs. G. S. McCune	1905	...	...	...	Evangelistic.
Mrs. Stacy L. Roberts... ..	1907	...	...	...	Evangelistic.

CHAI RYUNG STATION.

Mrs. C. E. Sharp	1900	...	...	...	Evangelistic.
Mrs. Edwin Wade Koons	1905	...	...	...	School.
Mrs. Wm. B. Hunt	1906	...	...	...	Evangelistic.
Mrs. H. C. Whiting	1903	...	...	...	Evangelistic.
Miss Katharine McCune	1908	...	...	...	Evangelistic.

CHUNG JU STATION.

Mrs. F. S. Miller	1890	...	...	...	Evangelistic.
Mrs. W. C. Purviance	1908	...	...	...	School.
Mrs. W. T. Cook... ..	1908	...	...	...	Evangelistic.

KANG KAI STATION.

Mrs. H. E. Blair	1907	...	...	...	Evangelistic.
Mrs. H. A. Rhodes	1908	...	...	...	Evangelistic.
Mrs. Ralph G. Mills	1908	...	...	...	Evangelistic.

HISTORY OF THE EDUCATIONAL WORK

FOR BOYS AND MEN CONDUCTED BY THE KOREA MISSION OF
THE PRESBYTERIAN CHURCH IN THE U.S.A.

Dr. WILLIAM M. BAIRD, Ph.D.

The subject assigned to me limits the subject to that department of missionary effort ordinarily classed as educational, i.e. that done in schools. I am further limited to a history of the educational work done for boys and young men by the mission of the Presbyterian Church in the U.S.A. I shall not attempt, therefore, to touch on the work done in the girls' schools, or that which is done by other missions, or to that done by the Japanese or other foreigners in Korea. It is only fair to say in passing that all these kinds of educational work have mutually influenced each other, and therefore the preliminary work done in the boys' and men's schools of our mission, has undoubtedly had some influence on the character of the other schools of Korea.

In the founding of our mission in 1884, and in its plans and methods for several years following, evangelism rightly preceded the founding of schools. Some attempts at the starting of schools were made in those early days, but there is little on record concerning them. 1886, the year that marked the baptism of the first Korean convert, also marked the starting of a "Jesus-doctrine school" by our missionaries in Chung Dong, Seoul. This school, first started by Rev. H. G. Underwood, was afterward for a time in charge of the Rev. Jas. S. Gale, not then a member of our mission. From 1890 to 1893 it was under the supervision of Rev. S. A. Moffett, and from 1893 to

1897, when it was closed, it was under the care of Rev. F. S. Miller, with whom Rev. W. M. Baird was associated for a short time during the year 1896-7.

For several years no member of the mission was set aside exclusively to educational work, but Mr. Baird was asked to give some attention to the development of educational plans. About this time, the great evangelistic growth, which has since become historic, commenced. Centering as it did in Pyeng Yang, it required all the energy of the few missionaries on the field to guide it along in safe channels. It came almost like a surprise to both the missionaries and the Board, and found them unprepared to fully man the movement. The time and strength of all workers was absorbed in field evangelistic work, and the few schools in existence received but a modicum of attention.

Previous to 1897 a very few missionary schools had been started. They were located in Fusan, near Seoul, at Pyeng Yang, at Sorai and at several other points in the country, and always in connection with churches. These schools were for the most part very elementary and scarcely worthy of the name. They consisted usually of a few little boys pursuing elementary studies with a Korean teacher of the old type, who, except in the one subject of the Chinese character, knew very little more than the pupils. In order to help the teachers of these schools, Messrs. Miller and Baird conducted a short normal class in Seoul in 1897. Teachers and others from Seoul, Fusan, Pyeng Yang, Anak, Chang Yun and Chantari were in attendance to the number of about fifteen, and these with the advanced pupils of the Chung Dong primary school, brought the number up to about twenty-five. This was a very primitive affair, but it was the first of a series of normal classes which have been held annually ever since in some of the stations, and to which reference will be made later.

SEOUL STATION.

THE JOHN D. WELLS TRAINING SCHOOL FOR CHRISTIAN
WORKERS.

In response to the request of the mission for an educational worker for Seoul, Rev. E. H. Miller was sent to Korea in 1901. In the same year Rev. Jas. S. Gale was appointed to open an intermediate school. Teaching was commenced in a small Korean building near the Yun Mot Kol church. The station report says :—

“The year just passed has seen the compassing of one great step toward this goal in bringing us the future principal of our ideal institution; and of another in the opening of the Intermediate School for boys on such an humble yet Christian basis as gives us all satisfaction.”

Six students were reported in attendance.

The report for 1903 says :—

“A good beginning has been made.” The attendance this year has reached thirteen.”

Messrs. Gale and Miller had supervision of the work, assisted by Dr. Avison, Miss Barrett, Mrs. Miller and four Korean tutors. Courses were given in the Bible, Chinese, geography, mathematics, science, history and music.

In 1904 Dr. Gale was in charge and Mr. Miller assistant-superintendent. 29 pupils were reported, 13 of whom were doing work at gardening and grading for their board. Since 1905 Rev. E. H. Miller has been principal. That year the school was named the John D. Wells Training School for Christian Workers, and later a good brick building was erected as a memorial to Dr. Wells, for fifty years a member of the Board of Foreign Missions.

In 1908 there were 126 students enrolled with an attendance of about 85. “Much progress has been made toward self-support, each pupil paying a matriculation fee and a small tuition.” —“More Korean teachers were added to the force. Mr. Severance came to our aid just as the financial problem was most

pressing, and through his generosity the school has had the best year of its history."

Last year Mr. Miller reported an enrollment of about two hundred pupils. About \$250 was received in fees from the students.

In 1908 Rev. M. Willis Greenfield was appointed to the school, and the following year Mr. Ralph Reiner was added to the force.

Beginning with 1906 a class has been graduated each year, the total of graduates up to the present being fifteen.

PRIMARY SCHOOLS.

The primary schools of the station have not been pushed as fast as their importance deserves. Early figures are difficult to get. The report of 1899 speaks of seven primary schools in Seoul and the adjacent territory. The next few years show slow and uncertain increase, but in 1906 an awakening is noted, and in 1909, 31 schools are reported with an enrollment of 689.

CHUNG JU STATION.

Chung Ju station, which until 1907 was associated with Seoul station, is yet in the initial stages of its educational work. In 1909 eight schools are reported with 162 pupils in attendance and \$135 contributed by the people. In Chung Ju city a school of more advanced grade has been established.

PYENG YANG STATION.

When the educational side of the work was finally taken up in this Station the problem was not one simply of building up one school or a few schools, but of making broad plans for an educational system for the training of the children and youth of our church. In the face of a paucity of workers, limited funds, and of unfavorable antecedent educational conditions, the task was not easy, and ideal methods could not always be chosen, but those means and agencies which were ready to hand and seemed best suited to the environment were employed.

The methods used may be summarized under the following heads :—

First, the starting and development of primary parochial schools. Second, the training of present and prospective teachers for these schools by special normal classes, held for short periods. Third, the more thorough training of picked young men in academies and ultimately in college. Fourth, the incidental preparation of textbooks.

Only Christian teachers have been employed. As far as possible, heathen classics have been eliminated, and every precaution has been taken that the schools should be truly Christian. Their financial support in the primary stage has been largely undertaken by the native church.

All schools were established on a graded system, and a course of study covering six years was prepared for the primary schools, and this was preliminary to a course of five years of academical study. This course of study has been changed from time to time as new and better textbooks have become available. It was ordered printed by the mission, and at a later time with certain modifications, was used in all the primary schools of our own as well as most of the other missions in Korea.

Not because it was actually first, but because it constituted a focus about which the educational work has centered, I mention first the

ACADEMY.

Academic work proper began in September, 1900, and the report for the year calls attention to the fact that a curriculum had been adopted calling for a five years' course of regular graded study, that a joint committee of Koreans and missionaries had been appointed for the control of the school, that steps had been taken by which the financial co-operation of the Koreans had been secured, and the manual department approved as a means of enabling students to support themselves.

There were that year two academy classes and a preparatory class. The local control of the school was placed in the hands of an executive committee consisting of the principal of the academy, two other missionaries and two Koreans chosen by the station. The plan contemplated the joint co-operation of missionaries and the Korean church in the development of the school from the very first, and looked forward to the time, when, like all the work, it should be turned over to the Korean church for support and control.

From the first a good class of students has been secured by means of several precautions. (1). Only those students were encouraged to apply who expected to complete the whole course of study. (2). No students were admitted without the hearty recommendation of the missionaries and helpers from whose circuit they came. (3). Severe examinations were held, and only those were admitted who seemed to be best qualified mentally, morally and spiritually for admission. The result has been eminently satisfactory, and Dr. Sharrocks, who taught in the school in 1901, says in his report :—

“ My acquaintance with the workings of the school, and the quality and earnestness of its boys, makes me confident that its increasing efficiency and helpfulness will not only make it a credit to the church and the mission, but a living and potential factor in the evangelization of Korea.”

The number of pupils in attendance has increased from 13 in 1898 to 441 in 1908. Local pupils have always been re-

latively few, and the attendance has been from many widely separated parts of the country.

In 1902 a gift of \$900 from Mr. Swallen, to which the Board added as much more, enabled us to erect our first, and up to the present, our only building for the institution.

FACULTY.

Since 1900 Mr. Baird has given the most of his time to academical and college work. Mrs. Baird has also taught from the first and has given special attention to the preparation of textbooks. Almost all the members of the station as well as other stations, have at various times taught more or less in the school. Messrs. Bernheisel and Blair in particular have each year given one or more months to teaching. It has been a constant tax on the itinerating force of the station for them to spare time to the school, and even after they have given all that they could, we have never yet had a sufficient force of missionary teachers.

For four years we had been asking for another regular teacher when at last in 1905, Mr. McCune was appointed to Korea for work in the Pyeng Yang academy.

The securing and training of a Korean faculty has been a very difficult problem. At first no suitable Korean teachers were to be had, but increasingly the volume of teaching, especially in the lower grades, has been done by Koreans trained in the school. That we have been able to train men here on the ground who were in sympathy with our aims and methods, has been a source of no little satisfaction. The station report for 1900 says :—

“The co-operation of all the advanced pupils is secured without remuneration, in teaching beginners at specified hours each week. Pupils, instead of shirking this as an unwelcome task, have requested it as a privilege, as a means of self-education, with the result that the school has become a believe of industry day and night, and future teachers are doubtless making in the process.”

As better teachers emerged from this process, they were employed for a part of the time as tutors, and finally as teachers after their graduation. The number of Korean teachers has grown until there are now six teachers and fifteen tutors, beside a corps of occasional tutors, and many so trained are now teaching in other schools. The necessity for even a larger number of Korean as well as missionary teachers is apparent when it is known that there will be next year more than sixteen sections to be taught, making a total of 80 teaching periods per day.

June of 1904, witnessed the first graduating exercises of the academy, a class of three having completed the five years' course which was then required. In 1905 and also in the following years classes of four each were graduated. When college work was begun, the course was changed to one of three years, and it is now a four years' course. In 1907 a class of 27 was graduated, 21 in 1908, and 33 in 1909, making a total of 92 graduated in the six years.

CURRICULUM.

The subjects taught have been chosen with a view to giving a good general education from the standpoint of Christianity. The teaching has been in the vernacular, as being best adapted to a close touch with Koreans, and to reaching the largest number. It has not, however, been on that account of a primary character, but corresponds well with that of schools of similar grade at home. More recently Japanese and English have been added as branches of learning. The report for 1901 says:—

“The curriculum presupposes considerable knowledge of the Chinese character, so as to enable the pupils to begin the use of all available textbooks in that language. It contemplated the study of the whole Bible, and special histories of the United States and England, and the History of the Nineteenth Century. In mathematics, it contemplates arithmetic, algebra and geometry. In science it covers the elements of physiology and hygiene, botany, zoology, physics, astronomy and chemistry. It includes

geography, physical geography, Korean grammar, map-drawing, freehand drawing, composition and calisthenics."—"The grade will be advanced as fast as the grades of the primary schools can be advanced in order to furnish pupils for the first class."

Industrial training has since been added, and also other academic studies.

UNION.

Perhaps the greatest event in the history of our institution, has been union with the Methodists. Aside from the privilege of so doing, a real necessity for union existed in the paucity of workers and the greatness of the work to be done. During the year 1905, when we had graduated two classes from the academy, and when the necessity of planning for collegiate work became apparent, there was much talk of union in the air. This talk also doubtless had its genesis partly in the fact that many of the missionary workers were that year brought into close and sympathetic intercourse in a summer Bible conference, at which they learned to know and appreciate each other at their true value, without thought of denominational distinctions.

The report for 1906 says :—

"One of the most notable features of the year has been tentative union with the Methodists."

And the report at the meeting of the General Council for the same year says :—

"Union in the educational work is now a proved necessity. We are co-workers, and as such are essential to each other's best success,"—"Neither denomination could reasonably be expected to be willing to have the educational work for its people done by the other denomination. And where workers are so few, equipment so meager, and common difficulties so many, it becomes more and more apparent with the lapse of time, that it would be folly to plan to have two rival institutions. By co-operation both denomination ought to be able to secure the benefits of one strong, harmonious school, better manned and equipped, and more than doubly efficient than either denomination could hope to secure alone."—"Partially realizing these things to be true,

the Methodists and Presbyterians commenced co-operation in school work in the fall of 1905. The need was pressing, and we did not wait for a well-developed scheme or constitution for the control of the school, but simply commenced to co-operate by co-operating, each mission contributing the plant, teaching force and pupils that had been previously gathered. The Presbyterians had a small two story building, and an academy which had been in operation since 1898. The Methodists contributed a missionary teacher, Mr. Becker, beside a pupil teacher and several pupils."—"Leaving it to time and experience to develop complete rules of co-operation, and avoiding the friction liable to arise from a too great nicety of adjustment and assertion of mutual claims and rights in the initial stages of the work, we began in the spirit of mutual trust to co-operate together for the accomplishment of a common work."—"Personally we have found it pleasant to work together. Mr. Becker has had charge of the department of mathematics, and has conducted it with satisfaction to all concerned, has been beside a very congenial companion, and has contributed much to the religious life of the school."

In the report of the Board of Missions of the Presbyterian church in the U. S. A., for 1898, we find these words concerning this institution :—

"It is noteworthy that this college is a union college, representing three stations under our Board, and three under the Methodist. For over two years these two missions have been co-operating in this college, and this last year they have adopted an agreement looking forward to the permanent union of these two missions in one college, each furnishing its part of teachers, buildings, equipment, and finances. This union will be of real advantage to the two missions concerned, and to the six stations which unite in this work."—"Connected with the college is the academy, which is also a union institution, the Methodists and ourselves uniting together."

COUNTRY ACADEMIES.

Other academies in various parts of our territory conducted and supported by Koreans have sprung up within the last few

years. The most prosperous of these, at Whangju, has been in existence for two years, and has had a total attendance thus far of 99. Two teachers one a Pyeng Yang graduate, are employed, and the contributions for the past year amounted to \$153. Five students have been graduated.

Poong Chun also reports an academy started last year with 30 pupils. It is taught by graduates of the Pyeng Yang academy.

COLLEGE.

According to previous plans and announcements, the Pyeng Yang Union Christian College and Academy opened Oct. 10th., 1906. By that time primary schools had been started all over the territory, normal classes had been held for nine years, the academy had been in existence as such since 1900, and had already graduated three classes. College work could no longer be delayed. Whether presumption or faith led us on might well have been questioned, for we had no proper teaching force with which to add college instruction to the already large volume of work done in the academy. But we were not without plans and hopes as to how it was to be accomplished. Mr. McCune was already on the ground. In addition to Mr. Becker the Methodists were asking for another man. The Presbyterians decided, in view of the increased responsibilities and duties, to ask for one equipped man already on the field, and for one new man, partly for educational work. In the hope of getting these men, and in view of the fact that we had that year only two college classes, it was decided to begin college work.

The opening of the college was the signal for a great increase of pupils in the academy. In addition to the old pupils 255 new pupils were admitted that year as against a total enrollment of 160 the year before.

On May 13, 1908, the first class, consisting of two students, was graduated from the college, the first students in Korea to receive college diplomas.

The prospect is that we will next year have the four full college classes. We will thus be for the first time face to face with the real difficulty of teaching a full college course. The Methodist mission has provided their proportional share of teachers, exceptionally able and well-qualified men, but the Presbyterian mission, up to the present, has not been able to do so.

At the time of commencing college work the station, realizing that the undertaking would require a substantial addition to the teaching force, asked for one equipped men from some other station of the mission, and also for one new man for educational and evangelistic purposes. Rev. R. H. Sidebotham was appointed to the station in 1908, but his death still leaves the position vacant, and we have not yet secured the new man asked for. We have in prospect 55 very promising pupils, earnest, capable Christian men, graduates of our Christian academies. The work of all the previous years has led up to this, yet with the college actually inaugurated and in working order we find ourselves without a sufficient teaching force to carry it on. Pray for us, brethren, that someone from the force already on the field, or from the reinforcements now on the way, may feel the call of God to take up this work, so pressing and so full of promise.

RESULTS.

The aim of all missionary education is the formation of real religious character in living, active men, and to make the school the agency for the training of such character has been our constant hope. The attempt has been made from the first to utilize the whole force in the interests of evangelism. The report for 1903 says :—

“ All the students are professing Christians, and their participation in religious work shows that many of them are heartily in earnest for Christ's sake. They take part as teachers in Sabbath schools in city and neighboring country places. They go into the streets and invite strangers to church. They have had printed at their own expense, a

sheet tract written by one of their own number and which exhorts to forsake idols, repent of sins and believe in Christ, and these they use freely in doing personal work. They have visited the aged and sick, praying and reading with them, and in many ways they show their love to Christ."

From Mr. McCune's report for 1909 I quote the following :—

"The missionary society has grown until most of the students are active members. Feeling that the Sabbath day preaching was not enough in forward work for missions, on their own initiative they raised Yen 250 and sent one of their own number as their missionary to Quelpart."

The man sent was a Presbyterian, but the Methodists united in sending him, and it is hoped that the Presbyterians may some day have the opportunity to return the compliment.

Among the other results of school work, has been the preparation of textbooks. Beside a number of books which have been given only in lecture form, and are not yet in shape for printing, textbooks on the following subjects have been published :—Zoology, Botany, Astronomy and Physiology.

Any attempt to recapitulate the results of this institution ought to include the work being done by graduates and former students. The school is self-fed in the sense that the native teaching force were all trained here, and the normal class held here in Pyeng Yang each year for country teachers is largely conducted by this native faculty of the academy. Other normals in other stations have been conducted largely by Pyeng Yang academy trained men, and a normal class held by the governor of Pyeng Yang was principally taught by our pupils and graduates. The native academies at Eui Ju, Whang Ju, Syen Chyun, Chai Ryung and other places, have been conducted wholly or in part by our pupils. Very many country schools are now being taught by our men, and during the summer and winter vacations, pupils have assisted in almost all the primary schools throughout our territory. Night schools and normal classes of all kinds, private schools and state schools have sprung

up in all directions, and there are very few of them to which Pyeng Yang pupils have not been asked to go as teachers. It cannot be claimed that their influence has always been good or wise, but it is known that in most cases it has been so.

FINANCES.

From the first the attempt has been made to secure the financial co-operation of the Koreans, and expenses have been kept down to a low level in order that their contributions might not seem to be contemptible. Funds have been secured from three sources, the appropriations of the Board in America, the contributions of the Korean churches, and the tuition of the pupils. A day each year has been set apart for prayer and contribution to the academy and later to the College.

Pupils have from the first paid tuition. Beginning with a nominal sum, it has been increased until the academy students now pay seventy sen and the college students one yen per month. The sum for the whole school last year amounted to \$890, and has sufficed for several years to pay more than half of the current expenses of the school, including the salary of over twenty teachers and tutors. This partially accounts for the fact that in proportion to the size of the work only small sums have been received from the Board.

INDUSTRIAL DEPARTMENT.

In 1898 a gift of \$50 was received from a fellow missionary for the help of worthy pupils. This was used in the purchase of fields, and proved to be the beginning of the selfhelp department, which has since proved such an important adjunct to our work. I had long felt that there were many Koreans who were willing to make their way through school by labor, who could never hope to get an education in any other way, and one of the pleasures of those early years of toil was to prove that this was true.

Every year a considerable number of pupils have been given the opportunity to work in this department. They work the half of each day, for which they receive a small wage, sufficient to cover their board. The work done in this department in the earlier years consisted of printing, work in the school fields, making straw rope and shoes, working in gardens and on the roads, janitor work, secretarial work for the missionaries, mapdrawing, bookbinding, hatmaking, making of musical, botanical and astronomical charts, teaching in primary schools, night schools and in the school for the blind. In this way, while the school was small about half of the pupils were enabled to support themselves.

The printing press, secured in 1900 through the gifts of friends, has been a most useful adjunct to the work. During the years since then, church letters, church and hospital notices, blanks, Sabbath school lessons, leaflets, and other things useful to the work, have been issued to the number of about one and one-third millions of pages.

My experiences with the press were both amusing, trying and gratifying. When it came out and was set up, I felt great responsibility to make it a success. None of us were practical printers, but on my furlough in 1900, I had visited every available Printing-office and type-foundry. There were no Korean printers to be had here. The raw schoolboys of the work department must be trained. A thousand practical difficulties had to be overcome before the first page could be printed. My reputation was at stake, and many a night, after teaching all day in the school, I worked until late in the shed which served as a pressroom, trying to accomplish the printing of the first page. That first sheet was poor enough, but I have it still. I think it gave me almost as much satisfaction as the first graduate from the academy.

Many friends have contributed to the support of the self-help department, but we have not often been privileged to know at the beginning of the year where the necessary funds were to

come from. Yet we have never closed the year with a deficit in that department. My report for 1906 says:—

How to pay the monthly wages for the body of working pupils, always from fifty to seventy five in number, has been a tax on my faith which at times it was not able to bear. Often it has seemed as if it would be necessary to close the department for lack of funds. At times personal debt was incurred in order to pay the bills of the month. But God has been faithful and friends have not forgotten our needs. Funds have gradually come in, often from unexpected sources and in unexpected amounts, and at moments of great need. In February, when there seemed to be no prospect ahead except to close the labor department, and dismiss half our pupils, the sum of \$150, received through Mr. Lee, enabled us to continue, and the year was brought to a close without any deficit."

From the first inception of the school, Mr. Lee's sympathy and substantial co-operation have been of the greatest assistance, particularly in the selfhelp department, and in 1906 this branch of the work was turned over entirely to him. Through his practical interest, Mr. Samuel Davis, of Rock Island, Ill., contributed the sum of \$5000 for the erection of shops to be known as the Anna Davis Memorial Shops, and for otherwise developing this department. This has made it possible to teach such trades as carpentering and blacksmithing, with the result that students have not only been afforded a support, but a very good class of work has been turned out.

Later Mr. Blair was for a short time in charge of this department, and late in the year 1907, Mr. McMurtrie, a skilled mechanic, sent out by the generous giver mentioned above, arrived on the field, and with his coming we feel that a great forward step has been taken along these lines.

We cannot over-estimate the importance of this department in its influence upon the character of the school and upon the character of the Korean church of this section. In a country where time is of no value, where labor is despised, and where people see no wrong in getting something for nothing, to be

taught the moral importance of rendering an equivalent in labor or otherwise for value received, is in itself equal to a whole course in ethics. Men who have had the opportunity of learning in the self help department that loafing on their job is a crime, have afterwards proved themselves truly conscientious in church work as helpers and leaders.

PRIMARY SCHOOLS.

In attempting to reach and educate all the people, we have tried to begin at the beginning, to meet them just where they are, and to lead them upward in large numbers. To quote from a report of 1901 :—

Some of the steps taken have been, (1) To encourage the establishment, on the basis of almost entire self support, of primary schools in the local churches. (2) To hold personal conferences with the teachers, school committees and prospective pupils. (3) To hold a class each week for the training of the teachers of our local schools. (4) To hold an annual Normal class for teachers of our country schools. (5) To provide a course of study in the academy of sufficiently high grade to give pupils in the primary schools something to look forward to."

The report for 1901 further says :—

Last fall, a curriculum, graded so as to cover six years of study, was prepared for the primary schools, sent out to all of our country churches, and has been partially introduced into all schools with encouraging success. Schools have increased in number and efficiency in every circuit. Some are good schools, many are immature, but all are facing toward better things."

A glimpse into the report for 1902 gives some idea of the beginnings of primary school work, and may describe the condition of some of our primary schools even to the present time :—

"Great oaks still owe their origin to the insignificant acorn, and a proper view of educational work, either present or prospective, obliges up to begin with the primary schools, these groups of little lads, often less than a dozen in number, gathered together here and there all over our

territory, crowded into ill-lighted and ill-ventilated rooms, and presided over by humble men, whose one glimpse of the higher possibilities of their calling, comes to them in the summer normal class of ten days which is held for their benefit. Yet these little schools constitute the pulse of the whole educational body."

In the year 1902 six pupils graduated from one of our city primary schools, the first to complete an assigned course according to a graded curriculum. In 1903, for the first time, four pupils graduated from the country schools. Since then there has been a constant succession and ever increasing number of graduates from these schools, many of whom have sought for higher education in the academy or elsewhere. Except in a few cases at first, the expense of the primary schools for all purposes has been met by the Korean church.

For lack of sufficient oversight, the primary schools have sometimes presented serious problems. The report for 1908 says :—

"The primary school question has come forward as one of the most important and difficult problems in connection with our work. There are one or more primary schools in connection with nearly all of our church groups. The missionaries have been so pressed with work that these schools have not had proper oversight. Because of the fact that our church schools have been superior to others in Korea, they have been exceedingly popular with the general public. Heathen boys have been admitted as students. Many have been favoring the church more because of its schools than because of any deep sense of sin. Too much time has often been given to athletics, especially the military drill."

Since the above was written, our schools have been somewhat better controlled, and some of the problems mentioned above are less acute, but our crying need for a superintendent of public instruction was never more manifest.

During the year 1908, Mr. McCune was appointed as superintendent of schools in the city of Pyeng Yang, and their re-organization on a new basis was carried to completion. The

school is now so arranged that the pupils of primary, of intermediate and of grammar grades respectively, are taught in separate places, and a good grammar school is being erected in the center of the city, principally at native expense.

The report for 1909 says:—

For centuries Korea has had her schools for boys, but the first primary schools for the Western type were founded over twenty years ago by American missionaries. They have increased until we report in this station 183 schools with a total of 5018 pupils, taught by 246 teachers. All of these schools are self-supporting, \$11,577 having been contributed by the Christians for their maintenance this year."

NORMAL CLASSES.

With a rapidly growing church of children, youth and adults and their so-called teachers only a grade above them, all equally lacking in education, the problem has been, as was intimated earlier in this paper, not only to build up a central school where the church's future leaders could be prepared, but also to develop some means by which the whole church could be trained up at the present time. An educational system adapted to the needs of the situation demanded some simple training of teachers that would do for present use, and that by a plan which would not occupy too much of their time. The method adopted has been the short term normal class. This plan, although somewhat postponing the preparation of a body of more thoroughly educated teachers, has been the means of stimulating, and training to some extent a large number, and through them and their pupils, of influencing and enlightening a very great proportion of the whole church.

Besides the annual normal classes to be mentioned later, there were held in the early days of the work, weekly meetings for local teachers at which every form of practical question relating to the teacher's profession was discussed.

It was necessary to begin with the most primary work, but each year has shown progress, and as a mean of accomplishing

the work that needed now to be done, they have been most effective. The first normal class was held in Seoul in 1897, and each year since then, annual classes have been held in Pyeng Yang, and later in some of the other stations. They are held in the summer for a period of ten days or two weeks, and more recently for one month. They could profitably be held for a much longer period if it were possible with our present force to do so.

The normal classes have been conducted by the academy force with special lectures from missionaries. In the first years no tuition was charged, but more recently, a sum, small at first, but now amounting to one yen per pupil has been required. The number of teachers in attendance has grown from 31 in 1901 to 204 in 1909. In the first years the normal class was held for men-teachers only, and for the whole territory of Pyeng Yang, Syun Chyun and Chai Ryung. In 1904 there were four women teachers present by tolerance, and the next year they came again without invitation. In 1906 they were given an invitation, and since then a special class has been held each year for them.

The report for 1906 says :—

“The normal class held in June was a joint class for Methodists and Presbyterians. It was in many ways an epoch making class, being not only the first union class held by the two missions, but being also the first class to which women were invited and special instruction given by the missionary ladies. 124 men and 44 women were in attendance. The demand for primary school teachers is now without precedent in the whole history of Korea. In order the better to meet this need, we feel that this class should be held for a month, instead of for ten days as heretofore. We also hope that it may be possible in the not distant future to set aside one man as superintendent of public instruction. Should an equipped worker occupy such a position here now for one year we believe that his energies would be so fully occupied that we could never conscientiously declare his position vacant again.”

In 1907 the women's union normal class was held separ-

ately, and Sych Chyun station held a separate class for the first time at the same date ; nevertheless the enrollment increased to 202. That year tuition was charged for the first time, entrance examinations were required, and the teachers were separated into grades. The report for the year says :—

“A man who shall take the oversight of normal and lower school work in our territory is one of our greatest needs.”

In 1908 the requirements were higher, and the attendance somewhat smaller, owing to the fact that Chai Ryung held for the first time a separate class of its own. A seven years' course of study was laid out as a curriculum, after completing which, the teachers will receive a certificate of graduation.

Mr. McCune's report of the normal class for 1909 says :—
“This year the classes of the men's normal covered six of the seven years' course. The course as laid down covers all the work of the lower schools, as well as some advanced work in mathematics, physics and other natural sciences ; also theoretical and applied pedagogy.”

SYEN CHYUN STATION.

PRIMARY SCHOOLS.

From the report of Syen Chyun station for 1909 I quote :—

The early school work done in the province by the mission was started before the arrival of any of the present force upon the field, and consisted for several years of a little school in the Eui Ju rest-house, taught by the caretaker of the property. About 1900 this school was given up, but was almost immediately succeeded by two schools started by the Koreans themselves in Syen Chyun and Tyong Ju.

From this little beginning our educational system has developed until now we have 138 boys' primary schools with a total attendance of 3442."

Quoting from the reports of several successive years :—

"The people of the northern province are awakening to the need of primary schools. 11 new schools were started, making a total of 13 with 141 pupils, all but one entirely supported by the people."—"Seventeen primary schools for boys. Follow course outlined by Dr. Baird. Heathen textbooks are all out. Many boys in Syen Chyun working their way through. The congregation elects a general educational committee, who with the missionaries have charge of the schools."—"There are 30 boys' schools with 489 pupils. A growing demand for better teachers is voiced by Eui Ju, which has provided a new school building, and is advertising for an academy graduate, with the offer of Yen 15 per month, and an assistant."—Foreign superintendent is wanted for both Syen Chyun and Eui Ju schools."

From the report for 1907 :—

"In Syen Chyun there were 195 boys studying under four teachers, in six classes well graded according to the inter-mission curriculum. Fourteen boys were given diplomas at the end of the course. Beside the regular day school a night school has been held which has given many laboring boys and men the opportunity to study. The primary school is one of the most encouraging and important features of almost every village and church group. With the rudiments of an education the boys are learning

obedience, cleanliness and good behavior, and a perceptible advance is made almost from month to month."

The report of 1908 says :—

We are in the midst of an educational revolution. Schools spring up in a night, heathen and Christian. The governor, the magistrate and the town and village officials start schools. Seven school boards lay hold of the flowing coat tails of one poor teacher. Salaries have gone up, and the Pyeng Yang graduate is the man of the hour"— "It is interesting to see how the school ideas have changed, and how the demand for up-to-date teachers have made the old Confucian scholars lose their proud seats, giving place to those who know both Chinese and western learning. So strong has been the leadership of the church that many unbelievers have sent their children to church schools. Schools financed by unbelievers have sought church officers to come and run them. The course of study used in the Christian schools has been the pattern for unbeliever's schools as well. During the year probably as many as 500 or 600 primary and night schools, claiming to teach western branches have been started by officials and other unbelievers in our territory. The church schools are in the lead of all and influence all."

Kang Kai, station, having almost up to the present, been a part of Syen Chyun, the history of its educational work is almost entirely in process of making. They have started out with 14 primary schools having an attendance of 281 pupils, also an academy reporting 41 pupils.

NORMAL CLASSES.

A normal class has been held annually since 1907. Quoting from the report for 1908 :—

"The enrollment this year included 177 men and 72 women. This class has been held for one month for the last two years, but there is an earnest request that the term be lengthened to six or eight weeks. The class is practically self-supporting."

HUGH O'NEILL JR. ACADEMY.

By the fall of 1906 there were in the territory tributary to Syen Chyun station, about 2,000 primary school boys collected in

nearly 100 schools, and graduated were being turned out in considerable numbers. It was evident that higher education could not longer be postponed, and although there was no foreign teacher, no building and no equipment in sight, yet true to the missionary instinct that nothing is impossible, a start was made.

“We used the part of the old church building that was not already in decay; a couple of Korean teachers were employed, and Mr. Whittemore put in nominal control, spending what time he could spare from country trips in teaching and supervising. By way of equipment, we bought a box of chalk and a little blackboard material. In spite of these unfavorable conditions we had an enrollment of over fifty the first year, with an average attendance of forty.”

In 1908 an enrollment of over 80 was reported, and “nine promising young fellows were graduated.”

A generous gift from Mrs. Hugh O'Neill, of New York City, has put the school beyond the reach of anxiety as to building and equipment.

COUNTRY ACADEMIES.

There are three Korean-taught boys' academies in connection with the station, of which the one at Eui Ju is oldest and most successful. Two Pyeng Yang academy graduates have taught from the first, and it has been conducted almost entirely by Koreans. They graduated their first class this year.

TAIKU STATION.

WITH REGARD TO THE PRIMARY SCHOOLS.

In "A Decade of God's Dealings at Taiku, Korea," written in 1908, Mr. Adams says :—

"One of the most marked developments of the church in late years has been along educational lines. With the influence of Japanese influence and authority, a mighty stirring has taken place, and there has been a growing realization that a new era was upon them, and that if the Korean was not to go to the wall, the children must have a different equipment from that of the fathers. The old Korean schools taught nothing but the antiquated Chinese writing. The new government schools were few and poor. The churches took the matter in hand and established and maintained schools of their own. They secured the best teachers they could, which were very poor, and started themselves to studying that they might teach what are known to us as the ordinary primary studies. In five years the total number of schools in the churches under the supervision of the station has grown from 2 to 68. Of these 65 are entirely supported by the congregations in which they are located. The number of male scholars in the same period has grown from 32 to 750. What, however, indicated a far more radical and fundamental revolution in the mind of the Korean Christian, is the fact that in four years, the number of girl scholars in these primary schools has changed from none to 144, or a total of both boys and girls of 894.

Last year the church gave for the education of these children, the sum of \$861.27 which was nearly twice that of the preceding year, and six times that of the year before.

These schools teach the Scriptures as well as arithmetic and geography, and the children are taught in the faith as they are led in the way of intelligence. Each year for the last two years a competitive examination, open to all the pupils of the church schools of the province, has been given by the Taiku city church, with prizes awarded. This year something over 300 pupils participated in the examination, and it has become one of the institutions of the church."

TAIKU ACADEMY.

With regard to the academy, Mr. Adams further says :—

A Boys' Academy is carried on in Taiku city in connection with the Station's work. It has been running for two years, in a small thatch-roofed native building down in the city. This Fall we start in a new building costing about £5,000.00 which has been given us by friends in America. The attendance at the school this last year was fifty-two. None but Christian boys have been received. The coming year indicates a large increase in the attendance. Most of the boys are from the country churches and poor families. None are subsidized, but all are making their own way. Some are working their way. They find study difficult. They have not been trained to student habits. The missionary in charge noticed that some of them were rather stupid in class, and on instituting enquiries, found that they were studying until eleven at night and getting up at four in the morning for more study in order to master their lessons. These boys are making an independent, unassisted and brave effort to get an education. For the most of them it is under the greatest difficulties. Many of them are looking forward to Christian work in the church. Practically all of them whether engaged in direct Christian work or not, are to become the future pillars of the rising church and Christian people which it seems God's purpose to establish in this land."

NORMAL CLASSES.

Three classes were held in Taiku of a normal character, but attended by both school teachers and church officers. In 1909 the first real normal class was held with 75 men in attendance.

CHAI RYUNG STATION.

PRIMARY SCHOOLS.

Up to the year 1906 the history of the educational work of Pyeng Yang station is also that of Chai Ryung, as the two stations were one until that date. At the present time there are in the Chai Ryung territory 101 primary schools, with 138 teachers, and 1965 boys enrolled. Contributions from the churches for school purposes for this year were \$6,575, which is 45 per cent of the total contributions for the year. They are all entirely self-supporting and do not receive grants of money or buildings or any aid from the government, or from any local association not Christian. During the past years about 200 pupils were graduated.

ACADEMY.

The academy at Chai Ryung is financed, taught and managed by Koreans, with some foreign help in its control. During its first and as yet only year, the enrollment was 68, of whom 61 finished the year.

NORMAL CLASSES.

The first separate Normal class was held in 1908 and a second the following year, with an attendance of 82 men and 32 women. The class lasted one month, and was taught in seven divisions. 47 men and 22 women finished and won certificates. Two thirds of the expenses of the class came from tuition, and the remainder was made up by subscription, partly from missionaries. This is the only foreign money used in the educational work of the station.

FUSAN STATION.

There was one boys' school at Fusan since the early days of the station, but statistics are difficult to get concerning it. The report for 1906 shows that there were four boys' schools in the station with seventeen pupils in attendance. The report for 1907 calls attention to the fact that several pupils have gone from the Fusan territory to the Taiku academy, in which assistance was given in teaching by the Fusan missionaries, and the report says, "Four primary schools have been newly opened and those of last year maintained. At Kimhai boys, home on vacation from the Taiku academy, have voluntarily assisted in teaching with great profit to the scholars, and augmentation of the school's reputation in the community.

The report for 1908 says, "The primary schools have increased among the churches, and though the people are painfully poor, they, through a wise co-operation, and mutual effort, have done all that they could to improve the quality of the instruction offered."

In 1909 Mr. Smith says, "Our educational work goes back only a few years."—"The present year's report will show twenty primary schools with three hundred and thirty eight boys and one hundred and forty five girls. Two of these schools are partially or wholly supported by foreign funds." \$1065 was contributed by the natives for educational purposes this year."

"We have no normal work yet, but expect to continue with Taiku station next year in this work."—"The work done in our schools is far from first class, but thus far it is equal, if not superior, to that done in other schools, where there are other schools."

It will be seen from this very sketchy and imperfect resume of our educational work, that what was said in the Pyeng Yang report for 1904 concerning the purposes of missionary education, is still true of all the stations of our mission :—

"By our system of missionary education we design to

develop Christian character. Our chief aim is to train the whole church, its members and its office-bearers, into the highest degree of intelligent fellowship with God and serviceableness for man. Primarily it is intended to reveal Christ, to deepen the moral and intellectual life, and to multiply many fold the believer's capacity for usefulness. Its "task is two-fold ; the production of a large body of informed and thoughtful men, and the production of a small body of trained scholars, investigators " and Christian leaders. Christian education is necessary to the breaking down of superstitions and unscientific barriers to truth, and in order to illustrate and enforce from science, history, mathematics, and other sources, the truths of the word of God."

As I look back over the work of the past years, and consider in retrospect some of the difficulties that beset us behind and before in the attempt to initiate and carry out in detail something like an educational system, I feel constrained to praise the God of heaven for the gracious way in which He has kept His word ;—" I will go before thee and make the crooked places straight : I will break in pieces the gates of brass, and cut in sunder the bars of iron : and I will give thee the treasures of darkness, and hidden riches of secret places." Such a rich experience of a covenant-keeping God fills us with an ever mounting courage to go forward in the face of the lions that are still in the way.

THE LITERARY WORK OF TWENTY FIVE YEARS.

There are three phases of literary work to be noted as one views the past history of Mission work in Korea : literary work in its relation to the natives, in its relation to the missionaries on the field, and in its relation to the church at home. The first division, I suppose will ever be the most important since it deals with literature as an influence to bear upon and move the masses of the people. Not often in the world's history had there been seen such a mighty literary achievement as that which has been accomplished in Korea, a literary change that takes in the whole land and affects all classes of society. Twenty five years ago the reading public was a group of literati, few in number, and out of touch with the mass of population. There were no books universally read, there were no readers among the lowly and uneducated. Literature and plebeianism were at the extreme antipodes, and seemingly no power could ever bring them together. To-day the whole land is reading, men, women and children ; books are found in the wall-boxes of the humblest cottages ; a great spirit of inquiry has taken even the watery-eyed old women, who, twenty years ago never dreamed that they too would spell out words, and follow with the finger down a page of printed letters. To-day this change has come about and surely we may mark it one of the greatest wonders of modern missions. God has prepared the way. He had overruled the preparation of a simple script, superior to anything else found in Asia, and perhaps not equalled in Europe. It was invented four hundred years ago, but it lay in the dust and cobwebs of things contemned, till called upon to serve the

Gospel, and it has gone out over the land making its conquests. Korea has been preserved a literary people in its ideals, and the Bible has come at the right time, to respond to the longings of the multitude, and to meet the great cry of the human soul. We see here the influence of literature upon a whole nation, the Bible translated into simple vernacular leading the way. It has wrought wonders in changing the view point and basal line of thought of this ancient people of the Orient. The environment too of the Korean has helped him to the making of this king of all literature his *vade mecum*. The Korean talks of dreams, he too lives in a world of demon possession; he moves at the pace that Peter James and John did; his line of vision is narrow as theirs was; he walks not singly but in multitudes; he is always hungry; he is ready to cry out hosannah or away with him as the crowd leads. To him comes this wonderful book the Bible, where demons are all on the run, and where deliverance is written on every page, where dreams speak God's messages, and where poor obscure fishermen rise to a place of kings among men. While baptized Christians are only few in number, comparatively speaking, the influence of the Bible has been world wide and national. Other Christian books have followed like Pilgrims Progress etc. and these have contributed to bring about a simple form of composition, unknown before, but now employed by novel writers, newspaper editors, and literary people in general.

As to literature in its relation to the missionary on the field we have only a very meagre list, a few dictionaries and books dealing with the language. Most of them are out of print, and new ones are not likely to be forth coming. Owing to the great demand for direct evangelistic work this field has been much neglected.

In the matter of supplying material for the church at home more has been done, as the list below will show. The effect has been to bring home readers into touch with this interesting and unique mission field.

In a pavilion overlooking the Han River, where it elbows off past the cemetery toward Kang-wah, Dr. Underwood set going the first literary work of the Mission in the year 1889. Hot it was as only Oriental summers are. Not many breezes visited the place and these were fitful and uncertain. The passing steamer to Chemulpo blew its whiff of salutation, while the first work of dictionary making pushed on. The writer remembers still the labor of such an effort at such a season, the hopeless character of Korean sounds, the lazy atmosphere of the whole universe about him, and the wide difference in temperament and mental make-up between one of the old literati and a Modern Western Missionary. It is a first impression picture and it will last for all the future. It is a picture of other literary work, done so much of it as an outside effort in spite of heat and rainy season and the "world-without-end indifference of the Korean.

Here was begun the work on two dictionaries one Korean-English and one English-Korean. There were some 2,000 words in each, and together they formed the first and only convenient and portable dictionary that we have ever had.

In the year 1890 Dr. Underwood published in Yokohama, along with his dictionaries a volume of 425 pages called *An Introduction to the Korean Spoken Language*. The First Part called Grammatical Notes is composed of twelve chapters dealing with the parts of speech, honorifics, structure of sentence etc. Part Two deals with the question from the English point of view and is marked English into Korean.

The next work on the language was Grammatical Forms prepared by the writer and published in 1893. It began in an effort to find distinctions between different forms of the verb that were seemingly interchangeable and yet not quite so. It dealt with *hata*, *ilta* and inflections. Over a thousand sentences are given in the latter part of the book. These are translated and for 300 of them all connectives, endings, and inflections are referred by numbers to the special paragraph dealing with it in the book.

A second edition of it was printed by the Methodist Press in 1903.

In 1891 in Seoul work was begun by the writer on a Korean-English Dictionary which was carried on in Wonsan from 1892 to 1896. It was published in Japan in 1897. Part I contains about 40,000 words and Part II 11,000 Chinese characters. In Part I the word was given and marked by an asterisk if of Chinese origin; the quantity of the first syllable long *l* or short *s* was next indicated, then the Chinese characters, then the En-mun readings in brackets, and lastly the English meanings. Irregular verbal forms were indicated and synonyms.

Part II was made up of a list of Chinese Characters arranged according to sound, the En-mun reading given in brackets followed by the English meaning.

Both parts of the Dictionary follow the order of words arbitrarily set by the French missionaries in their work.

Fifty Helps. This most useful little book written by Mrs. Baird, and published in 1897, has now seen the third edition exhausted, which was published in 1903. It picks out the main difficulties in the matter of phrases, short common sentences. It gives lists of useful terms and much good counsel for newcomers.

Books in English.—In the year 1892 there was begun in Seoul a Monthly called The Korean Repository edited by the Rev. Franklin H. Ohlinger of the Methodist Mission. Articles contributed by the writer to this Monthly were afterwards collected and published by the Fleming H. Revell Co. and called *Korean Sketches*. There are thirteen Chapters in all dealing with such subjects as the Korean Boy, the Coolie, the Gentleman, the Korean Pony etc. It was published in 1898.

Every Day life in Korea Mr. Gifford wrote and published through Revell's in 1898 this book which is an account of missionary work in Korea up to 1897. His views were quiet, wise and carefully expressed and will remain for a long time to

come a helpful factor in the understanding of Korea and its missionary work.

The Vanguard.—In 1904, written by the writer of this paper, and published by the Revell Company was a book called the Vanguard. By it was the attempt made to give the setting, surroundings and conditions under which missionary work is carried on. It is written in the form of a story of forty two chapters. The book itself was suggested by the autobiography of a Korean Elder Ko Chan-ik.

Fifteen Years Among the Top-knots.—In 1905 the American Tract Society published a book called Fifteen Years Among the Top-knots, from the pen of Mrs. Underwood. This book gives a history of the work of the Mission from its founding. A second edition published in 1908 contains three additional chapters covering the most recent developments in missionary work.

Tommy Tompkins in Korea.—This book also written by Mrs. Underwood and published by Revell Co. pictures the life of an American child in the Far Eastern world. They are records of real life and so have the true atmosphere and correct coloring of the East.

The Call of Korea.—In 1908 appeared the Call of Korea written by Dr. Underwood. It is an earnest appeal brief, but full of facts and information. The appendix contains questions on the chapters and references for further study.

Daybreak in Korea.—This little book is written by Mrs. Baird and published by the Revell Co. 1909. It is a story of the power of the Gospel in transforming Korean society and especially the life of the women.

Korea in Transition.—Just published was written by the writer of this paper at request of the Young People's Missionary Movement of the United States and Canada. This is the study class text book for the coming year and completes the list.

Bible Translation.—The part taken by our Mission in Bible translation has been an important one, the larger part of the New Testament having fallen to our lot. In 1887 was

published a translation of the Gospel of Mark in the preparation of which Dr. Underwood had a leading part. This marks the beginning of long years of Bible translation work. For sixteen years Dr. Underwood served in the capacity of translator and also as Chairman of the Board till the New Testament was completed in 1900 and the Authorized Version in 1906. The writer served as the other member of the translating committee.

Jointly these two prepared and published in 1906 the first version of the Mixed Script New Testament.

They have also shared in the preparation of portions of the Old Testament already published: Genesis, Exodus, I & II Kings, I & II Samuel, Psalms, Proverbs, Isaiah, and Malachi.

Literary Work done by Dr. Avison.

Text-books on

Anatomy.

Physiology.

Chemistry.

Bacteriology.

Microscope.

Pathology.

Diagnosis.

Skin Diseases.

Obstetrics.

Surgery.

Work done by Dr. W. M. Baird, (in Korean).

Translations,

Steele's Popular Astronomy.

Guide to Heaven.

The True Saviour of the World.

The Atonement.

Original in Korean,

Outlines of Hebrews, Acts, and Mark.

Original in English,

A pamphlet entitled, "Should Polygamists be admitted to the Christian Church."

Other Literary Work done by Mrs. Baird.

Original in Korean :

Four Hymns.

Four short stories of Korean life.

Translations :

Fifty two hymns.

Smith's Human Body and its health.

Gray's Botany adapted for Common Schools.

Book on Zoology.

Dr. Stall's What a Young Boy Ought to Know.

Sheffield's Universal History in five volumes.

The first six chapters of David Starr Jordan's
Animal Life.

Work done by Rev. A. A. Pieters.

Translation of selections from the Psalms.

Metrical version of some of the Psalms.

"The Way of Obtaining True Blessing."

Bible Translation.

Work done by Mrs. Pieters.

An Advanced Arithmetic. (San-hak Sin-p'yon).

Work done by Dr. J. Hunter Wells.

A book on Hygiene.

Western Medecine. (Prepared in conjunction with

Dr. Sharrocks and edited by Dr. Vinton).

Work done by Rev. W. L. Swallen.

Scofield's Bible Course, Vol. I.

Old Testament History.

Christian Ethics.

Other work done by Dr. H. G. Underwood.

The Theisms of China, Japan and Korea as compared with the Theism of the Old and New Testament. (Published by The Macmillan Co.)

Other work done by Mrs. Underwood. (In English).

Missionary Work in Korea.

(Published by Morgan & Scott).

Other work by Rev. J. S. Gale. (In Korean).

Pilgrim's Progress.

Life of Martin Luther.

Work done by Rev. C. A. Clark.

A translation of Dr. Herrick Johnson's Lectures
on Homiletics.

Work done by Rev. C. F. Bernheisel. (In Korean).

American History.

Work done by Revs. H. M. Bruen and E. F. Hall.

Sunday School Lessons on the Acts.

REMINISCENCES.

DR. H. G. UNDERWOOD, D.D.

I am beginning to realize that old age brings its honors, when I am asked to give reminiscences, in the presence of this august body; and I appreciate the courage and spirit of self-sacrifice which has enabled your committee to make such a request, and I hope that you are all fully prepared to take the consequences, for it is always dangerous to start a garulous old timer on such a line.

As I look around on this gathering I cannot but feel however that it is fitting that I should receive this appointment, as my memory of things Korean goes back further than that of any of my hearers; but it must be remembered that I am not the "father of the mission," for of the Presbyterian trio who first came to Korea, it was the sainted Dr. J. W. Heron who had the honor of being the first protestant missionary appointed to this field, although the fact that Dr. Allen was in Shanghai, made it so that he, the last appointed, was the first to arrive.

Interesting perhaps, but certainly profitless discussions as to these firsts are sometimes carried on, but these distinctions are so minute that even now, they are almost imperceptible. The Rev. H. G. Appenzeller, of the M. E. mission, and I, landed in Korea, on the same day, but he now, with others, whose memories are tenderly cherished by both native christians and fellow workers, of whom we think with mingled envy and sorrow, standing among that cloud of witnesses, looks down upon Korea, we believe, with a clearer vision of the future than any of us, and rejoices with us in the work of Grace already accomplished here.

But even for us who remain, as we view this land to-day, and see all that God has done, the first overwhelming and inspiring thought is, that all this has come to pass during a part of the life time of a comparatively young man, and little though the share he has had in the real work may be, he thanks God that he has been permitted to be a witness of the marvellous miracle now in progress of the birth of a nation.

In all our reminiscences, we can but compare as it were, yesterday with to-day, and are compelled to stand in awe as we watch what He is doing, and with bated breath to exclaim "what hath God wrought."

In the winter of '82-'83. the Rev. Dr. Altmans, now of the Meiji Gakuin of Tokyo, but then a student, gathered the volunteers at New Brunswick together, and read them a paper he had been appointed to prepare on the Hermit Kingdom at last opened by treaty to the Western World. The simple story of these twelve or thirteen million without the Gospel ; of the church praying for an open door ; the door, opened, thro Admiral Shufelt's treaty in 1882 and the thought of a year and more having passed without a move on the part of the church, so stirred the speaker, that he determined to set to work, and find some one to go.

For myself, I believed I had been called to India, and in this conviction had made certain special preparations for that field, and had spent a year in medical study ; but I certainly felt there must be others who would be ready to go ; yet do what I would, urge as I might, a year passed, and still no one had offered, no church seemed ready to enter, and even the leaders in the foreign mission work of the churches were writing articles urging that it was too early to enter Korea. It was *then* that the message came home to me. "Why not go yourself?" But India, her needs, the peculiar call I believed I had had to that field, the partial special preparations, all loomed up, and seemed to bar the way.

Every door seemed closed and at first it appeared impossible to open them. Twice I applied to my own church but lack of

funds compelled them to decline. Twice I had applied to the Presbyterian Board only to be told it was useless. The door seemed closing on Korea and wide open to stay at home or to follow my first intention to go to India. I had about decided upon this course and had written with much reluctance my acceptance of a call to a New York church; had sealed this letter and was about to drop it in the letter-box when it seemed almost as though I heard a voice saying "No one for Korea," "How about Korea?" I drew back the letter in my hand determined to make another effort Koreaward and turned my face once again toward 23 Center Street (the old Presbyterian Board rooms). This time the secretary that I had previously seen was out and I saw a new face, that of Dr. F. F. Ellinwood, who assured me of his interest and in a few days I was notified that at the next meeting of the Board I should be appointed.

Just prior to my appointment, a somewhat lengthy discussion had been in progress, as to opening Korea, some of our secretaries being ardently in favor of it, others believing they must wait some years. It was just at this time, that the senior secretary of the American Board published a lengthy article urging delay in entering this country.

Mr. D. W. McWilliams, a christian layman and a member of the Presbyterian Board of Foreign Missions, reading the article took it to Dr. Ellinwood and enquired whether he felt able to answer it. The doctor agreed, and at luncheon soon showed to the satisfaction of Mr. McWilliams that Korea should be entered at once but he acknowledged that his colleagues and the Board did not not agree with him.

Mr. McWilliams then enquired as to the cost of their opening a new mission and then drew his check for \$6,000.00 to be used for opening a mission to Korea if that mission were begun at once.

I cannot proceed, without just stopping a moment to recall, that in the work of the last year and a half in America, in behalf of Korea, we have had both in the Board, and in the church, the

warm and hearty sympathy and co-operation of this devoted christian brother. His was one of the last faces that I saw as with deep regret that he could not come out at this time, he sent his fatherly and saintly benedictions to the missionaries here.

It was almost immediately after my appointment, that I met for the first time Dr. Heron, and together we talked with the Board over our plans for Korea.

The only steamship available for the port of Chemulpo was the old Tserio Maru, a sailing vessel converted into a S. S. of a few hundred tons burden.

Chemulpo at that time consisted of a very few Chinese and Japanese newly erected huts, and here we put up, at either Daibutsu or Harry's hotel, both *called* first class. Daibutsu's beds consisted of a blanket, laid over plain boards in a bedstead, and at Harry's one had to tip the one only basin to prevent the water running out of a hole on the other side. We had been directed to put ourselves in care of Mr. Cooper, who would secure ponies and start us on our way. I wish I had time to picture to you old Mr. Cooper, who came to our hotel and told us that he would make all arrangements and particularly warned us that we must be sure and leave not a minute later than eight, because otherwise we should risk being locked out at the closing of the city gates. Dr. Allen had already been settled some six months in Seoul and had passed thro the experiences in connection with the emeute of 1884 and had been appointed physician to the emperor as well as to several of the legations then resident in Korea.

The attitude of government and people being unknown, it was at that time deemed best, that our presence and intended work, should not be too widely advertised. A great deal of timidity was felt in all foreign circles, especially the diplomatic as to what Koreans might do, and the sudden uprising of the previous December, had so added to this feeling, that it was deemed absolutely necessary that any foreigner in the capital

should have a good horse, and be prepared to seek refuge at the post on short notice.

The opening of the Royal Hospital, coming at about this time, I was at once pressed into the service, acting as dispenser at the clinics.

You all know the story of the first baptized christian, and it is needless for me to repeat how he was led to believe, but I doubt whether any one can realize just what it means to him and to us. The massacres of the Roman Catholics still fresh in the minds of both natives and foreigners, the law condemning christians to death had never been repealed, and only a year before Dr. Allen's arrival, a Chinese soldier, a christian from Chefoo had been arrested for daring to sell Chinese scriptures in Seoul, and the Korean government had demanded though unsuccessful his punishment by death.

How far the existing powers were desirous of holding to the old law, and to what extent this reflected the real feelings of the people, we were then unable to decide, but the Korean despite his doubts on this score, asked baptism, and of course we acceded to his request.

But for more than for these considerations of caution was this an important occasion to us. As we looked on this man, the first fruit of our work and prayers, our faith was strengthened, our zeal quickened, and we seemed to see a vision of those others behind him who would follow. And yet our brightest dreams fell far short of the riches of the glory of the inheritance that was to be, "for the love of God is broader than the measure of man's mind." We could not then hear the tramp of the army of thousands which follows the cross here to-day; nor the music that should roll upward from hundreds of little churches, before 25 years had passed, but we knew that day had begun to dawn in dark Korea, and felt assured that that one believer was God's pledge to us of a people whom he would make His own.

It was during this same year 1886, that we were first visited

by a cholera epidemic. The record of the funerals which passed out of the two gates of Seoul through which they were allowed to go, showed a death rate of a little over a thousand a day. Every missionary's house was provided with cholera medicine and we all did what we could to stay the progress of the plague.

Of course in the earlier days the learning of the language, the study of the people, the preparation of language helps, and the first beginnings of Bible translation, engaged our efforts, but even from the start, we were watching opportunities to tell the gospel story, and praying for open doors. Constantly word was coming to us from the north of the results of Mr. Ross's work, among Koreans across the Chinese border, and especially of the opening which seemed to exist in the village of Sorai. A delegation from here had visited us in Seoul, and it was decided by the missionaries that the place must be visited and as far as opportunity offered work begun at suitable points along the route. What we lacked in native books in Unmon, we tried to make up by the use of Chinese tracts and scriptures, and starting out with two ponies, we made our first itinerating trip.

It was with on little fear and trepidation, we started on this journey. We had from the beginning been rather surprised at the kindness of the "wild and blood-thirsty Koreans" of whom we had heard so much. We had believed that natives were strongly hostile to foreigners, and especially to Christianity, and we ascribed the warm reception accorded us by the residents of Seoul, and vicinity to the favor of the palace, and their having learned to know us in the hospital, and our homes. It would be very different we were told in the interior. I have not time to go into details, but let me briefly refer to the incident heard by some of you already, of the time when I was lost in the woods north of Hai Ju on this very trip. We did not yet know the people, certainly those in the interior and they knew nothing about us. And while I cannot but laugh over the affair, it seemed to me then no smiling matter, as astride my

pony, I peered from the shelter of the woods, and wondered whether I dared ask the way. I knew not in which direction to turn, I was certainly on the wrong road for I should have overtaken the packs by twelve and it was now two, and when I viewed that village with its central tiled house, and surrounding huts, I had a bad attack of decidedly cold feet as I thought that I must go and make inquiries of these unknown and hostile barbarians. Visions of Lieutenant Foulk, a former attaché of the American legation, who knew the road fleeing for life from an excited crowd, and only escaping because the river ice was sufficiently strong only for one, broke through with the many, presented itself only too vividly to my mental vision, but I neither knew the road, nor was there a convenient ice trap.

Imagine then my (—shall I call it disappointment?) as the kind and gentlemanly farmer, who responded to my call, accorded to me the sort of reception that I have since found universally given in Korea, to civil advances and requests for aid from strangers. He overwhelmed me with generous and insistent proffers of hospitality, urging that I must refresh myself and horse before going further, and would hardly let me go without the acceptance of at least a little tobacco.

Having arrived at Sorai, the whole village seemed eager to do me honor : christians and heather vied with each other in trying to provide delicacies they fancied I should enjoy ; and here to my delight, I found a half dozen more men who were willing to call themselves christians, with a still larger band of enquirers. But as here, again alone, I entered the little village it was Mr. Saw Kyung Jo, now pastor, who rushed up and grasping my hand in both of his, welcomed me to the place. Ever since I have felt that Sorai is a little piece of home, and the most significant fact in connection with this village was, that I heard people saying that tho they knew little about his teachings, his doings were very good.

In the intervals of all sorts of beginnings, Mr. Appenzeller and I had undertaken the translation of the Gospel of Luké, and

the National Bible Society of Scotland printed it in 1887, it was of course very imperfect, but we felt the need of the gospel for the women, and common people and gave them the best we could then prepare. The following Spring, Mr. Appenzeller and I started on a union itinerating evangelistic trip, and were ignominiously recalled to our great disgust and high indignation, when we had gone no further than Pyeng Yang—the first place where they could reach us—on account of a sudden panic into which all the foreigners had been thrown by an anti-christian decree, fulminated really against the Roman Catholics in a sudden fit of official indignation over the building of the cathedral on a forbidden site. Loud and many were the reproaches with which we were greeted on all sides on our return, as having by our rash action in going to the country been the cause of this sudden blow to the work. But that our trip, or preaching had nothing whatever to do with this, we soon learned, not only when the real cause came out, but one much more convincing in the fact, that hardly had I returned, when I was visited by three members of the cabinet and offered the entire charge of the government educational work, and to cap the climax, when I refused even to consider this unless permitted to teach christianity in connection with it, this liberty was freely granted.

This prohibitory edict was interpreted by our minister as meaning that we were forbidden to hold services of any kind in our schools or homes, or to pray or sing with natives. We were told that we might teach the historical Christ but nothing more. Under those strictures some of the missionaries were led for a time to suspend all active work, but this was only for a short time, and the few who thought and acted differently were considered a party of dangerous fanatics who would undoubtedly bring down swift destruction on the heads of all the foreigners, until a Methodist Bishop, and a Presbyterian Secretary of the Board, after long and troubled interviews with diplomats and missionaries took their stand on the same side, and it was found

that the christians who shouted their hymns with all their usual husty vigor went quite unnoticed and unharmed, when all work was gradually openly resumed.

In the meantime every form of mission work was beginning, and every form was welcomed as a means of opening doors for direct evangelistic work. Of course it must be remembered that with only one or two workers outside of the medical department this could not be so thoughtly and completely done, as later, when there were more heads and hands, at the same time, so great was the pressure on all sides, so fast were doors opening, and calls with a wonderful appeal coming from near and far that it would have been less than human not to respond, while we needed to be more than human to do all as we desired.

The medical work was making advances by leaps and bounds, winning high favor everywhere. Drs. Allen and Heron were being constantly called to his majesty, while Miss Ellers' services as medical attendant on the queen were in frequent requisition, and brought her in touch with the wives of the nobility. A medical school was started and hospital and school being departments of the government, the doctors and teachers became at once practically Korean officials and thus had the entree to, and good will of this exclusive and powerful class, while at the same time, their ceaseless and untiring efforts for the present at least, coupled with their marvellous and almost miraculous success, did no little to win general favor toward all foreigners. In fact it was almost entirely due to Dr. Heron's intense devotion to his work that he lost his life, for in the extremest heat of a severe summer, when he himself ought to have been under the care of a trained nurse, he insisted upon riding 25 miles to attend a clinic, and on remaining in Seoul instead of returning to the mountains.

Not a little difficulty was experienced in arranging for the sepulture. The government had not yet conformed to treaty stipulations, to set aside a cemetery, and the U. S. minister applying to the government for this, they evaded, postponed, and after

a day or two, proposed first one and then another absolutely impossible site. When the U. S. minister found himself unable to get any satisfactory response, as it was necessary to do *something* promptly, he consented to the temporary interment on one of the properties of the mission inside the city walls. The very suggestion however of such a thing was almost like putting a match to a powder magazine, riots were threatened, and the abject terror of the government was such, that they at once came to terms, and the present site on the river was agreed upon. It was a sore trial to have this turmoil at a time when all hearts were sad but it fell thus to Dr. Heron even in death to prepare the way, for a peaceful resting place, for his fellow countrymen, who were to follow him one by one.

The nervous condition of unrest has let us on more than one occasion to expect riots and difficulties, sometimes guards have been called to the various legations, and at times the resident foreigners themselves have been organized as guards for their respective legations.

Perhaps the most exciting of all was that known as the "baby riots" when feeling grew more and more intense, and one night with loaded guns at our sides we awaited the signal that should call us to the legations. The alarm came, but fortunately proved a mistake, for it was afterwards found that all the legation guns were unfit for use.

Despite the fact that we have at times seemed to be dwelling on a volcano and that we have seen decided evidence of uneasiness and unrest, such as might easily have resulted in serious disturbances and that even in the few cases where disturbances have existed some of our men have been in positions where life was seriously endangered. God has so overruled that thus far no missionary life has been lost from such a cause.

Perhaps the most trying time which the whole foreign community ever experienced, was during the very severe and unhealthy summer of the China-Japan war, when all foreigners were confined within the city walls. Those from the country

were called to the capital, and there was scarcely a family where there were not one or more cases of severe sickness, while Dr. and Mrs. Vinton, and Mr. and Mrs. Junkin were called each to give up a little one who could not stand the severe conditions.

We older ones all remember with the keenest interest the day when the news reached us of the persecution of christians in Pyeng Yang, and our fears for the lives of Dr. and Mrs. Hall and their children, the hours of united and individual prayer, in their behalf, the apparent refusal of the government or at least of the governor to accede to the demands of the British and American legations, the volunteers who clamored to be allowed to go down to that city and render such assistance as was possible to these brethren in danger, and the prayers and fears with which we followed Messrs. Moffett and McKenzie as they went on this trip into the very lions' den as it seemed, and so likely was it that they might not return, that no married man had been allowed to go.

How God has overruled it all for His glory is plain to us to-day who gather in this same city for our Annual meeting. This was only a few years ago, and yet to-day the christians in this city form the most powerful factor here. The saintly Hall and McKenzie are now gone, and they too with us are rejoicing in the manifestations of the power of the old old story of Jesus and his love.

Mr. McKenzie went from Pyeng Yang to Sorai and there established himself attempting to live as a Korean and by his simple life and personal touch to preach and teach Christ. The work in this section bears the impress of his life to this day. But time would fail me to tell of Gideon and of Barak and Sampson and Jephtha, of David also and Samuel and of the prophets who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight turned to flight the armies of the aliens. (Heb. xi : 32-34.)

As we run our eyes over the list of the men and women who have served the kingdom in this land, very many bear stars againsts their names, to mark that they are here no more.

Their work is done. Their course is run, and having received the Master's "well done" they wear their crowns. But we, why are we left? Because our work is not yet done, our task not yet completed, and we are given yet a day of grace in which to finish our poor labors, to correct our mistakes, to love more tenderly and patiently, to endure more cheerfully, to toil more unselfishly and whole-heartedly. For some of us perhaps even now the messenger waits at the door. Let us be up then and doing for the night cometh wherein no man can work.

Quite early in our history the Translation Board and the Bible Executive Society were formed, and the Tract Society came into existence and received generous assistance from the parent societies in America and England. Still later the Y. M. C. A. had its first modest beginnings, when a young man called Gillett, made his appearance in Seoul. Hymn books, lesson leaves and church papers found their way among us one by one, and glad was the day when we met, with the American minister in the choir, to celebrate the publication of the first copies of the tentative edition of the New Testament. Such were indeed red letter days, when we could take breath and feel that a milestone had been reached; a definite and lasting work accomplished.

There were political upheavals many in these days; there was another siege of cholera; there were wars and rumors of wars, but steadily the leaven was working, new ideals were forming, new ambitions and desires; evil customs were changing; the attitude of the whole people toward christianity, education, women, and children was becoming transformed, till to-day we find ourselves out of breath in the effort to keep pace with it, and instead of spurs are needing the check-rein and the curb, for they are going perhaps so fast as to overleap the goal. All but the newest here have seen classes of boys and girls graduating from our schools, you have seen well trained native doctors, receiving

their degrees and beginning the work of christian medical service among their people, we have seen a class of ministers graduating from a theological seminary, and foreign missionaries sent out by a native church to others in darkness ; and now not quite forgetting, for we cannot, the things that are behind let us press forward for the mark, and the prize of our high calling, *All Korea for Christ.*

But we cannot close these reminiscences without noting how one after another, corps after corps of the Lord's army, have wheeled into line, and ranging themselves with the forces on the field have been striving earnestly and unitedly for the one object.

Methodists and Presbyterians came hand in hand, and ever since close shoulder to shoulder, they have gone forward. In a very short time the "Vanguard" of the Canadians arrived on the scene, merging their forces so with these already here, as almost to lose their own identity. Close upon their heels came the first representatives of the Australian Mission of whom first was the sainted Davis, who gave his life for the Korean church. At about the same time came Bishop Corfu with his company of workers to represent that mother of foreign missions, and though perhaps they and we do not see eye to eye in matters of form, and all doctrines, they have been doing a noble work as far as numbers and strength would permit.

Within a year of their arrival the Southern Presbyterian Church decided to enter the field, and with steadily increasing numbers, have endeavored to thoroughly occupy that section of the field allotted to them, and in a peculiar way, especially may it be said of this mission, they have been willing to go wherever they could assist in the general work of the Lord, without regard as to the credit which might or might not accrue to their own individual body. It is barely a year ago since we were called to mourn the loss of one of their pioneers, who has worked hand in hand side by side with us from the first and only the other day another was called.

More recently we welcomed Dr. Reed and Mrs. Campbell as the leaders of the Methodist Church, South, and it has been intensely interesting to note the assiduity with which that mission, in its intense desire to have no overlapping has brought it about that a comparatively small section has been assigned to her, and the states-manlike way in which they are endeavoring to properly equip that section.

Last year we were called upon to welcome the latest arrival, the Salvation Army.

In the gradual drawing together of these forces, in reality all working with one object, in one dear Name, we find that to-day, four of these grand divisions, have formed such an organic union as to be essentially one; two others are in such harmony that they also may almost be thought of as one and all the evangelistic forces in Korea thus far may be considered as in three great sections.

But my brethren is this all? Are we to stop here? Is it not our most solemn duty to study how every impediment may be removed, every obstacle overthrown, and how drawing ever closer and closer, we may conserve the priceless forces of the King, until in fulfilment of his last command and dearest wish, we shall all be one, marching forward to conquer for him.

God grant that since he has so wonderfully manifested His Presence and Power; as we listen to His voice; as we hear His stately steppings, our hearts may be so thrilled that losing sight of all else, we may all, Methodist, Presbyterian, Baptist, Church of England crowd so close to Jesus that distinctions and divisions between us may be crowded out and that all welded into *one* may accomplish His Purpose.

ROLL OF THE MISSION'S DEAD.

JAMES E. ADAMS.

Somewhere I have read this story: that in a great battle of some war, it was given to a certain company to seize and hold an isolated but strategic point. After repeated charges it was taken and through the long day held, but at the cost of high heaped dead. It was ever the custom afterward in that company, when the roll was called, to call the names of those who fell that day, and as each name was called, some man stepped forth and answered for him, "Fallen on the field of battle."

To-day, as we pause to look over what has been accomplished, and to consider how much of the land remains to be taken, as we pass in review, it is proper that we should call the roll of the honored dead. They have fallen on the field of battle, as good soldiers of Jesus Christ. They are among the blessed. They have entered into rest.

I shall mention them in order.

I.—John W. Heron M. D. was born in England June 15th. 1858 and arrived on the field in 1885. He died in Seoul, Korea, in July, 1890, after three weeks illness of dysentery. He was thirty four years of age, and left a wife and two little girls.

A colleague who has since also joined the ranks of the honored, described him as follows: "medium stature, a shapely head and a handsome face, the forehead high and broad speaking of intellectual force, large lustrous eyes, shaded with long lashes that gave the face a sensitive cast, eyes that were quick, observant frank; expressive eyes, now flashing with nervous merriment, now tender with sympathy, or profoundly grave with his intense convictions, or flashing and glowing with

tempestuous fire, his other features were regular and strong and his bearing was dignified, graceful, alert and strong." He was a son of a Congregational minister and both of his parents were people of deep piety. He graduated from the Medical Department of the University of Tennessee with the highest honors that the institution had ever conferred up to that time, and was afterwards invited back to a professorship but declined on account of his missionary plans. It must be admitted that he was a man whose dislikes were as strong as his friendships. He was a man of high principles and a high sense of honor. His dealings with others was straightforward, open and frank, even to a fault. His convictions were held with all the intensity of his nature, and he was of untiring energy in his work. It may not be known that the idea of the Korean Religious Tract Society first formed itself in Dr. Heron's mind. He knew little of how to spare himself, and it was overwork, and mental strain that sapped the strength of his constitution and left him a prey to disease.

II.—Miss Anna P. Jacobson was appointed to the Mission in 1895. She died January 20th., 1897 of an abscess of the liver, resulting from an attack of dysentery. Little is known of her early life. Her birthplace was in Norway. Her parents were members of the state church which she joined at an early age. Later she came under a deep conviction of sin, was not satisfied with simply a formal connection with the church, and transferred her relation to a dissenting church. We have heard that on account of this her relations with her family were not happy and eventually she went to America, where she was given a nurses' training course by friends, after which she came to Korea. She was one who rejoiced in the sense of sins forgiven. She had followed hard after the Lord, and it had not been an easy way by which He had led. Her colleagues testified, that she lived in their midst a quiet, unobtrusive, exemplary Christian life. Dr. Avison, in speaking of her, said, "She was a thoroughly good nurse. When told of the character

of her illness, she replied," If so I fear not. I am ready to go when the Lord wills."

III.—Rev. Daniel L. Gifford.

IV.—Mary E. Gifford, (*nee* Hayden). It is proper that those two devoted servants of the Lord should be mentioned together. They were joined in life, and in death they were not severed. Mr. Gifford arrived on the field in 1888. He died April 10th, 1900. Mrs. Gifford came to the Mission as Miss Mary E. Hayden, in 1888 having just completed the course in Park College. The two were married in 1890. Mrs. Gifford died May, 1900. Mr. Gifford's missionary career was marked by great sincerity and earnestness of character, and fidelity in whatever work was assigned him. A delicate constitution stood somewhat in his way always, and his gentle, yielding nature allowed him to be imposed on. The name *Soonie*, given him by the Koreans expressed this characteristic. He was an only child, brought up most tenderly, and carefully, but he gave up all the luxury of a well to do home in order to come out to this benighted land. He was the child of Godly parents.

He had charge of the district in Southern Kyeng Kui province, and it was on a trip there that he died. Leaving his wife in delicate health, he was engaged some sixty miles away in itinerating, when attacked with dysentery, a disease from which he had suffered before. Though very ill he forbade his Korean assistant to notify his friends at the station, lest the shock and anxiety might unfavorably effect the health of his wife. He died alone without the attendance of a foreigner, at his post. The Sarang or Gospel Room in connection with Yung Dong work in Seoul was his gift and remains as a memorial of his day. The colleague who arrived on the same boat with him when coming to Korea, writes of him. "Personally he was a very intimate and much loved friend. He was a finished scholar, had a keen appreciation of all literary excellence, and wrote well. He was a type of missionary not often seen, but always loved dearly when once thoroughly known."

When Mr. Gifford on account of ill health returned to America in 1896, Mrs. Gifford remained on the field for six months before joining her husband for her furlough, because of the special requirments of her work. Her work among the women was crowned with rare success. She was regarded as one of the ablest members of the mission, and was a member of the committee on language examination. Having no children she devoted herself most assiduously, and even beyond her strength, to the work which she so much loved. Mr. Gifford's fears for the health of his wife at the time of his death, were only too well founded. She never recovered from the shock of her sorrow, and within the month passed on to meet him again before the Master they both loved and served.

V.—Rev. George Leck, born at Gay's River, Nova Scotia, Sept, 9th., 1870. Arrived on field, 1900. Died Dec. 25th., 1901.

He came of a Godly ancestry. His aunt is a missionary in Siam, his uncle a Presbyterian pastor. His parents, being both Christians, early consecrated him to God and his service. At the age of fourteen he definitely consecrated himself to the work of Foreign Missions. At the time of his graduation from Auburn Seminary, he said to a friend, "If I were qualified to take Mr. McKinley's place, and had my choice, I would not hesitate for one minute. The Foreign Missionary's work is a far greater honor than to be President of the United States." He was not with us long. His call was one of those inscrutable providences to which we bow our heads but do not pretend to understand. He seemed to have every qualification for long and most profitable service: strong in body, vigorous in mind, cheery in disposition, earnest, consecrated, and pushing. Also in an exceptional degree gifted with those practical gifts which are so needful in the life and work of the foreign missionary. He spent one year in Pyeng Yang, and was then sent to Syen Chyun. On his first itinerating trip, accompanied only by his Korean helper, after a month's absence, as he was on his

homeward way, he was stricken with small pox, and died at the American mines, never reaching his earthly home again. Mr. Whittemore by hard traveling was able to reach him two days before he died. He left a wife and one child, who returned to America.

“He set as sets the morning star,
Which goes not down behind the darkened west,
Nor hides obscured amid the tempests of the sky,
But melts away into the light of heaven.”

VI.—Rev. Walter Virgil Johnson, Born in Missouri 1873. Graduated from Park Col., Mo. 1898; Auburn Sem. 1901. Pastor at Washington, Mo. for a year a half.

VII.—Mrs. Emily Johnson, (nee Hartman)

It is fitting that these two also should be linked together. Like the Giffords they were not long separated. Although unlike the others the Master called them before actual service on the field was even begun.

Mrs. Johnson was born in Macon, Mo. April 29th, 1876: graduated from Park College 1898: none of those then on the field had the pleasure of meeting Mrs. Johnson but many later members knew her at Park College.

She embarked with her husband from San Francisco, but shortly after developed abcess of the ear. She was unable to have skilled treatment until arriving in Japan, and was prostrated with the prolonged suffering entailed. At Kobe an operation was performed, but was too late, the inflammation having already extended to the brain. She died in Kobe, after prolonged suffering, and the body was buried there. She died Jan. 13th 1903.

Mr. Johnson, well nigh broken hearted, continued on his way to the field in which they had both looked forward to a long life of service. He arrived in Seoul, was stricken with small-pox and died March 18, 1903. Those who were with him through his last illness gave this tribute; “No one touched his life who did not realize his steadfast faith; but better than that was his unselfishness. In the midst of his own great sorrow

which he seemed to feel as it is not given to many of us to feel, and in all his loneliness his thought was always of others, and especially in his last illness his thought seemed to be always, not of his own poor aching body, but for others, lest in caring for him they should be overtaxed. One day, as he lay almost within the dark shadow, he turned to the nurse, and said softly, "I loved a little girl once, and in all the years we knew each other not one wrong or unkind word passed between us." From all we know both were clean, pure, strong servants of God.

VIII. Anna Miller, (nee Reinecke), wife of Rev. F. S. Miller, was born in Pittsburg, Pa., Sept. 10, 1867. She was a graduate of Pittsburg Central High School and Duff's Business Col. Came to Korea with her husband, as associate missionary, in the Fall of 1892; Passed away of septicemia, in Seoul, June 17th., 1903.

Mrs. Miller was first of all a wife and mother, and her home was a center from which radiated an influence felt alike by both Koreans and foreigners. She loved Korea and the Koreans and the Koreans loved her in turn. She had a good knowledge and use of the Korean language, and gave herself freely as her strength permitted to the people she had come to help. For several years her health was not good, but she never complained, and through it all was manifested a calm and simple trust in her Heavenly Father. For some years she helped her husband in the Seoul Boys' School and in his work as treasurer of the Mission. Heavy sorrow came in the death of two little ones, but she bore herself with a strength and beauty of Christian faith that endeared her to all her friends. Cheerful, patient, warm in sympathy, unselfishly considerate, she still lives with those of us who knew her.

IX.—Mrs. C. C. Vinton, (nee Letitia Coulter) wife of C. C. Vinton, M.D., came with her husband to the field in 1891, and for twelve years was a member of our force. She died Dec. 5th, 1903, leaving six children, three boys and three girls.

We make the following extract from the minute concerning her death as spread upon the records of the Mission.

“All who knew her felt the loss to be a personal one, but especially in the home, where she was the center, is her cheering helpful presence missed. Because of her family of small children she had never been able to do much active missionary work, but her heart and sympathy were in that work, and as she was able she worked through a Bible Woman and in the Girls' School. Her influence was felt in a wide circle of friends who will long cherish her in loving memory.”

X.—Mrs. William B. Hunt, (nee Bertha Finley), wife of the Rev. Wm. B. Hunt, was born in Grand Ridge, Ill., March 4th, 1868. Arrived on the field in September 1898. Died at Pyeng Yang May 14th, 1905 of septicemia. Mrs. Hunt was of Scotch-Irish ancestry. She graduated as the valedictorian of her class at Oxford College, Oxford, Ohio, and remained there another year as instructor. Afterwards she graduated in the Kindergarten course of the Normal School at Ypsilanti, Mich. and for some time managed and taught a private kindergarten. Her brother is the Dr. John Finley, Ph.D., President of the College of the City of New York. She came out to Mr. Hunt the year after his arrival on the field and they were married in Tokyo. During the something less than seven years in which she was with us she made a deep impression upon her missionary associates and upon the Koreans. Her mental and spiritual gifts were gratefully recognized, and though the care of two little children necessarily occupied much of her time, she found both opportunity and strength for a rich Christian service among the Korean women. Her colleagues in Pyeng Yang have often spoken of her unusually strong and beautiful Christian character and the blessing of her life still lingers in the lives of her sisters in the community.

XI.—Mrs. A. A. Pieters, (nee Elizabeth Campbell) was born at Durand, Ill., Aug. 14, 1872. She graduated from the North Western Uni. Evanston, Ill. in 1899, and in 1901 was appointed

by the Board as a single woman missionary to India. She became engaged to Mr. Pieters and the two were appointed to the Phillipines, to which field they went in 1902. In 1904 by order of the Board they were transferred to the Korea field, and stationed at Seoul. Shortly after arrival the physicians of the station discovered that she had contracted tuberculosis, and from this disease she died on Jan. 4th, 1906. Mrs. Pieters was a woman of fine scholarship and beautiful character; a sweet and gentle woman, who made dear friends wherever she went. Almost from the time she came among us she was an invalid, but her brave and patient bearing of suffering and weakness, her strong faith in the Lord, whom she loved to serve in active service, her sweet submission to his will, was to all a lesson in fortitude and trust.

XII.—Rev. Samuel Forman Moore was born at Grand Ridge, Ill., Sept. 15th, 1860. He graduated from the College of Montana in 1889, and from McCormick Theological Seminary in 1892. He arrived in Korea in Sept. 1892, and spent fourteen years in this land in the zealous proclamation of the Gospel by word and deed before entering into his rest. He died of typhoid fever and mileary tuberculosis Dec. 22nd, 1906.

The memory of Mr. Moore, in his cordial handshake, his genial smile, his deep spirituality and warm love, will long remain with all of us who knew him. He was a man of great and burning zeal in the proclamation of the Glad Tidings, constant, in season, and—some times, others thought—even out of season. Where he erred it was through his warm and generous confidence in all men. His faults were the faults of his gifts. How he loved to preach the Gospel. In one of his last letters he wrote joyfully of the “privilege he had experienced in preaching almost every night for the last five weeks in addition to his daily school work.” The later years of his service were given to the John D. Wells Training School, and his sympathy for young men and appreciation of the need of training them for Christian life and service gave him power in this work. His knowl-

edge and use of the vernacular Korean was most exceptional. A memory that will long remain with the writer is that of a prayer meeting talk he made to the Korean Church of Taiku. How he stripped the husk from the scripture and brought out the rich kernel. How he break and divided it among them in his rich gift of their mother tongue, until their eyes glistened and they fairly hung upon his words. He was a man who never spared himself in the service of the Master he so loved. A good soldier of Jesus Christ went to his reward when he was called home. He left a widow and four children who have since returned to America.

XIII.—Mrs. J. S. Gale, wife of Rev. Jas. S. Gale, D.D., was born in Jonesboro, Tenn., June 17th, 1860. She graduated from Abbotts Academy, Andover, Mass, in 1883. Her maiden name was Harriet Gibson. She was one of the pioneer missionaries of Korea. She first came to Korea in 1885, as the wife of John Heron, M.D. who died in 1890. She was therefore the first woman missionary appointed to Korea by our Board. In 1892 she was married to the Rev. J. S. Gale. They removed to Wonsan and she was the first foreign woman to live on the East coast. In 1900, several years after her marriage to Dr. Gale, ill-health and the education of her daughters led her to go to Switzerland, where she and her daughters remained until 1907. The family was again reunited when Dr. Gale returned on furlough in 1907, and it was with joy that the Mission welcomed Mrs. Gale back after her long absence from the work. Soon after her return however, Mrs. Gale was prostrated with serious sickness, and after months of suffering and weakness, died of tuberculosis March 28th, 1908. It was a great satisfaction both to herself and her friends that she was permitted to be with her dear ones at the end, and in the land to which she had consecrated her life. She was a woman of beautiful Christian faith and devotion and many friends both in Korea and America mourn her death.

XIV.—Rev. Richard H. Sidebotham was born in England.

Oct. 14th, 1874. He was brought to America at an early age by his father, Rev. William Sidebotham. He graduated from Alma College, Mich. in 1896, and from Princeton Seminary in 1899. He arrived in Korea with his wife, in September 1899. After eight years of labor they returned to America on furlough, and while there he was killed by an explosion of gasoline on December 3rd, 1908. The accident occurred just as he was preparing to return to Korea. During his furlough he gave his best strength for and was largely instrumental in securing to this Mission the results of the propaganda with the fruits of which we are now being blessed. Mr. Sidebotham was an intimate friend and fellow worker with the writer, from his arrival on the field. He was first located at Taiku, and afterwards transferred to Fusan, but the intimacy was never dropped. He was a man of unusual vigor of mind; of unusual and unusually varied gifts; and an indefatigable worker. He threw himself with such ardor and abandon in the service, as to almost neglect the ordinary relations of life. He was not a tactful man. He realized the deficiency, but seemed unable to correct it, and one of his constant apprehensions was lest he should make mistakes along this line which would result injuriously to the service. Humanly speaking his removal was a great loss to the Mission force. He was one of the Mission's most efficient and valuable workers, and the loss of him will be long felt. He left a widow and two children, who since his death have remained in America.

This completes the roll, so far as the writer knows, of those who have died in active service. There remains two, however, not of our Mission but who were intimately identified with it in early days, of whom mention should be made; and also three of our force who contracted disease upon the field, returned home, severed their connection with the Board, and ultimately died of the disorder contracted while in service.

I.—Rev. J. Henry Davies was the first missionary of the Australian Mission and in the short time he was here was

intimately connected with the work and force of this Mission. With his sister he reached Seoul in August 1889. He was a man of more than ordinary gifts and our missionaries sought to have him remain in Seoul, but Mr. Davies himself thought that he ought to go and preach the Gospel in a new place. Leaving his sister in Seoul he set out for Fusan overland in April 1890. On the way he became ill and sent word to Rev. J. S. Gale who was then located in Fusan. Mr. Gale found him in a Korean hut, and brought him to his room. He soon developed small-pox, a day or so later pneumonia set in, and a few days later he died. The F. J. Ewing of Toorak said of him "He was simply the most unselfish man I ever came across. He had a singular energy, an energy which had mastered many difficulties and was destined we thought to master many more. But it was an energy which I never saw run into impatience. He had an intense earnestness which never became hardness because it was balanced by his scholarship and his keen intellectual interests. He had a singular modesty greater than I have seen in any man of his parts."

II.—Rev. William John McKenzie was born July 15th, 1861 in Cape Breton Island at the easterly extremity of Nova Scotia. He was of Scotch Irish descent, and the son of a line of Godly ancestors. During his theological studies he undertook and carried through a two years' mission throughout Labrador. He graduated in the theological College of Halifax in 1891. After further home missionary work he was commissioned and arrived in Korea in December 1893. He staid for a while in Seoul and then opened work in the village of Sorai in Whang Hai Do. He died June 23rd 1895, without any missionary with him at his post in Sorai. It will thus be seen that he was not more than a year and a half in the country. It is probable however that no missionary who has ever come to Korea in the same time made the impression upon his fellows that Mr. McKenzie did. The pioneers of the country who came into personal touch with him, still speak of him, and his

memory seems still green in their hearts. A veritable Saul among his brethren, of great physical strength, he is spoken of as spiritual, ardent, competent. He seems to have been a man of the deepest subjective spirituality, and the highest objective energy. He lived in the midst of the storm center of the great Tong Hak rebellion, he was many times humanly speaking in danger of his life, but he seems to have not known the meaning of fear. Isolation, hardship, privation, danger, were as manna to his soul, on which he thrived, and rejoiced in his God. All who knew him seem to have had their souls knit to him in love, and many still mourn his death.

There remains only to mention the three of our own force.

I.—Hugh Brown, M.D. came to the field in the Fall of 1891, and remained here until January of 1894. He and his wife were stationed at Fusan and opened medical work there. He was born in Canada and graduated at Ann Arbor, Michigan. He was an impulsive energetic man, usually companionable but not given to taking counsel of others. He loved the Lord and loved to commune with Him, to read his Word and to talk of his faith with others. Muscular Christianity appealed strongly to him. He had practical gifts, was ambitious to do things and do them his own way. Quick in decision, impatient of restraint, hopeful of success, honest and upright, with right views and habits. Impetuosity sometimes made him enemies, as well as friends. He contracted tuberculosis, returned to America, and died from the disease at Danville, N. Y. January 5th., 1896.

II.—Miss Ellen Strong came to Korea in 1892 and left in 1901. She was afflicted with some form of occult cerebral trouble. Was once furloughed home and returned, but ultimately resigned. She was known as an earnest and faithful worker, intent to serve upon the field if it were possible. After her return home her disease progressed until she died at Portland, Oregon in April 1903.

III.—Miss Mary E. Brown was a member of the Mission from September 1903 to October 1905. She was born at La

Cyne, Kan., Feb. 20, 1871, and graduated at Oxford College, Oxford, Ohio. She was also a graduated nurse from Cook County Hospital, Ill. After arrival upon the field before she really had time to become fully equipped, she was stricken with the Oriental disease, sprue. Efforts to cure her here were unavailing, she returned to America, and after two years of suffering was called home, July 1st 1907. The Mission in its memorial resolution at the time of her death speaks of the high regard in which she was held, her Christian character, and the love with which all had learned to regard her.

The roll is completed. As we have called it, one by one, might we have not, did we not, in our hearts, respond after the custom of that historic company, "Fallen on the field of battle." Yes they fell with their faces to the foe, following their Captain; good soldiers of Jesus Christ, all of them, who counted not their lives dear unto themselves. Their names are unknown in the world's hall of fame but they are written high on the scrolls of heaven. But we may say better of them than this. They are not simply soldiers fallen in the battle, and as such to be mourned and their spirit of service emulated. Far from it. They fought the good fight, they have finished the course, they have entered in to receive the crown of righteousness which the Lord, the righteous Judge, giveth unto such in that day. We who are still in this frail tabernacle of the flesh are all too prone to look upon the casting of it as the end, to be mourned when it comes. Our eyes are dim. Our faith is weak. Our gaze is fixed earthward. We do well to consider how well they fought the good fight. It will gird us to better service. But we do better to consider that these our brethren, have entered in unto the King, and have joined the great cloud of witnesses, who with Him compass us about, and with solicitous gaze watch if we run with steadfastness the race He has set before us. Did some of us love them? There are those among us who loved some or all of them. Well, they fought the good fight. They received the Captain's summons. They entered in. They have sat down.

Their eyes are now turned upon us. Shall we also enter in to be of that throng who through faith subdued kingdoms, wrought righteousness, obtained promises? God grant it.

ROLL OF THE MISSION'S CHILDREN WHO HAVE DIED.

1.—Vancy Rose Baird, daughter of Rev. Wm. M. Baird and Annie Adams Baird, born July 5th, 1892; died May 13th 1894, Fusan.

2.—Walter Vinton, son of C. C. Vinton and Letitia Coulter Vinton; born in 1894, and died in Seoul 1895; aged one year.

3.—Fred R. Miller, son of Rev. F. S. Miller and Anna Reinecke Miller born in 1898, and died in Seoul 1898.

4.—Charles Raymond Lee, son of Rev. Graham Lee and Blanche W. Lee; born March 13/1898; died June 8/1899. Pyeng Yang; aged 14 months.

5.—Dewey Ross, son of Rev. Cyril Ross and Susan Shank Ross; born Dec. 10/1898, died Sept. 28/1899; aged 10 months. Syen Chyun.

6.—Arthur Faris Baird, son of Rev. Wm. M. Baird and Annie Adams Baird; born Dec. 5/1901, died Jan. 18/1903; aged 13 months. Pyeng Yang.

7.—Mary Lou Wells, daughter of J. H. Wells, M.D. and Lula Ribble Wells born; March 7/1902, died Feb. 13/1903; aged 1 year. Pyeng Yang.

8.—Cadwalader^{re} Vinton, son of C. C. Vinton, M.D. and Letitia Coulte Vinton; born 1899 and died, Seoul, 1903; aged 4 years.

9.—Frank Miller, son of Rev. F. S. Miller, and Anna Reinecke Miller; born 1903 and died, Seoul, 1903.

10.—Thomas Haweg Welbon, son of Rev. A. G. Welbon and Sadie Nourse Welbon; born May 17/1903 and died, Seoul, May 27/1903; aged 10 days.

11.—Joseph Allen Kearns, son of Rev. and Mrs. C. E. Kearns; born May 22/1903, and died, Syen Chyun, Oct. 18/1904; aged 1 year.

12.—Burton Winthrop Clarke, son of Rev. and Mrs. Charles Allen Clarke; born May 6/1903, and died Dec. 3/1904, Seoul; aged 1 year and six months.

13.—Gordon Neil Clarke, son of Rev. and Mrs. Charles Allen Clarke; born May 3/1905, and died, Seoul, Oct. 29/1905; aged 6 months.

14.—Mary Blanche Vinton, daughter of C. C. Vinton, M.D. and Letitia Coulter Vinton; born Dec. 3/1903, and died, Seoul, 1908; aged 5 years.

15.—Lawrence Ross, son of Rev. Cyril Ross and Susan Shank Ross; born Jan. 8/1907, and died, Syen Chyun, Dec. 8/1908; aged 11 months.

16.—Harold Gault Rhodes, son of Rev. and Mrs. Harry A. Rhodes; born Jan. 21/1909, and died, Syen Chyun, Feb. 6/1909; aged 16 days.

FINANCIAL ITEMS OF INTEREST.

CHAS. ALLEN CLARK.

In the whole 25 years since work was opened in Korea, the Board in Korea has spent for all purposes including property \$1,247,640.84. The Board's property in Korea now comprises 41 dwellings, 6 hospitals, 8 Academies, besides schools, class buildings etc. Altogether its present value is easily more than \$300,000. From this it will be seen that the Church in America has invested in the Korean church about \$950,000 net.

In the 11 months ending June 1, 1909, the Korean Church raised for all purposes \$81,075.17 gold besides receipts of its hospitals which were net \$14,105.28 on the field making a total of \$95,180.45. The Board paid for all purposes in Korea for that period \$128,333.34. From this we see that the Koreans gave 64 cents for every dollar that the Board gave or if we include the income of the hospitals it makes 74 cents to each dollar of foreign money.

Our Church in America has a communicant roll of 1,300,329, and gave in 11 months of last year \$18,424,835.00 (i.e. 11/12 of the total \$22,099,820.00 See G. A. Minutes) or \$15.48 per communicant. The standard of living in Korea is far lower than in America so that whereas a laborer's wage in America is \$1.50 a day, in Korea it is but 20 cents or in other words, money is so scarce that a dollar here is equivalent to \$7.50 in America. Using this as a standard of comparison, the Korean Church this year raised practically the equivalent of \$608,063.77 or if hospital receipts are included \$713,853.46. Dividing these figure also by the communicant roll of 25,010, we get \$24.30 per member or if hospital receipts are added in \$28.50 per member. In the latter case this means nearly 70 %

MORE PER MEMBER THAN THE CHURCH IN AMERICA GIVES. If hospital receipts are not included as they may very well be, still without them the Koreans have given 43% more per member than the Church in America has given.

The Korean Church is itself so recently established that one cannot expect too much from them in the way of Foreign Mission work, but by the above standard of comparison they have given this year the equivalent of 64 cents per member for Foreign Missions, as against a little over a dollar per member given in America, and the Forward Movement which they have planned for next year must inevitably bring them up within two years to double their present mark.

As seen above, the Board in 25 years has paid net towards the work in Korea \$950,000 gold, whereas the Korean Church in 11 months of last year raised \$81,075.17 or in other words 1/12 as much in one year as the Board has given in 25 years. Including hospital receipts they raised 1/10 as much as the Board gave for all purposes including foreign salaries in that time.

Last year for all Evangelistic, Educational, Medical, Literary and Property Repair work and all purposes whatsoever, outside of foreigners salaries and new buildings the Board gave a total of \$14,007.77 gold or about 1/6 what the Koreans gave in 11 months. See note below also on Bible Class expense.

EVANGELISTIC ITEMS OF INTEREST.

It took 12 years for the baptized membership to reach 530. Beginning with the 13th year the percentage of net increase in communicants is as follows :—

1897	net increase	...	...	...	402	or	75%
1898	"	"	...	...	...	1147	" 123%
1899	"	"	...	...	...	725	" 35%
1900	"	"	...	...	...	886	" 31%

1901	net increase	...	...	...	1103	or	30%
1902	"	"	...	...	688	"	14%
1903	"	"	...	...	1010	"	18%
1904	"	"	...	...	1425	"	22%
1905	"	"	...	...	1840	"	23%
1906	"	"	...	...	2790	"	28%
1907	"	"	...	...	2607	"	21%
1908	"	"	...	...	4501	"	29%
1909	"	"	...	...	5346	"	27%

From this it will be seen that the average net increase per year for the 13 years was 38%. The average net increase for the Church in America for those years was less than 5%.

The net increase alone of 1909 is greater than the total number taken in, in the first 18 years of the Mission's history.

The total baptized roll to-day is 25,057, and the total adherent roll practically 100,000.

There are 840 church buildings belonging to the Korean church, 165 of them built in the last 11 months and in all there are nearly 1000 self-supporting churches.

There are 307 native church leaders on salary, 246 or 80% of them paid by the native church, and besides there are 745 school teachers all paid by the Church. Including school teachers the percentage of self support is 94.2%.

There are seven ordained pastors, and five more Seminary graduates of our constituency who will be ordained as ministers this Fall. Next year about 25 will graduate and from that time the classes will be larger and larger every year so that it is only a matter of a few years until a native pastor can be put in each one of the 400 or so counties of the country if desired.

One ordained pastor has already been sent by the Presbytery of Korea as a foreign missionary to the island of Quelpart and he has been supported there for two years. A Bible women and two colporteurs have also been supported. This Fall the Church hopes to send another foreign missionary to work among

the Koreans in Russia and plans are being made to send other men to preach in the Chinese language to the Chinese in Manchuria.

Last year for all directly evangelistic expenses in all Korea, including all salaries of helpers, colporteurs and Bible women, country itinerating expenses of all foreigners travelling country districts, tracts and classes, the Board gave but \$5,816.68 gold.

SPECIAL BIBLE CLASSES, OR CONFERENCES.

One of the most helpful features of the work from the beginning has been the Bible Class System that has been worked out. With the work growing so rapidly it was found impossible to teach all the people in the ordinary church services and the teaching has been given by special classes held in central places, the Christians gathering in from the surrounding country and giving up from four days to two weeks to Bible study and prayer. The first of these classes was held in 1891 and it enrolled 7 men. During 1909 in the territory of six of the stations (two could not give data) 743 classes taught by the missionaries or helpers were held with a total enrollment of 42,812 of which 31,500 were men and 11,334 were women. Of course many attended two or more classes so that they are counted twice in the above total. Deducting 25% for these duplicates we get 32,109 separate individuals who have attended at least one class each. The total adherentage of the six stations including baptized, catechumens, and mere attendants is 81,438 so that of all the men, women and children attendants of the church 39% have attended at least one special Class. To the Koreans these Classes hold about the same relation as the Winona Classes do in America, and where so few even of church leaders in America take the opportunity to visit the Winona and Geneva Classes, here of the rank and file of the church two out of every five have visited one Class, and many have attended several Classes. The largest Class ever held was at Syun Chyun where 1300 were enrolled. Men often come as far as 200 miles

to attend walking all the way both ways and paying their own expenses and also a small matriculation fee to defray the expense of heating the Class rooms. These Classes have been a tremendous factor in the success of the work in Korea because of the esprit de corps which they induced and the fellowship between the Christians of all the districts which they made possible.

All those who attend these classes pay all of their own expenses and the average time away from home is not less than 8 days so that taking even the low average of 50 cents per individual as the probable amount spent over and above what would be spent at home we see that the church has altogether paid for this one item fully \$25,000 gold more which might without injustice be added to the \$81,075.17 total native contribution of the Church.

MEDICAL ITEMS OF INTEREST.

There are 6 hospitals and 9 dispensaries under the Mission's charge in Korea.

Last year the Board gave for the maintenance of all the medical work exclusive of foreigners' salaries only \$2,304.11. Including the salaries of 9 doctors and two nurses and the language teachers or personal assistants of each, the Board gave a total of \$15,475.11 while the total receipts of the medical institutions exclusive of what they received from the Board was \$13,735.91. In other words, the field has put into the medical work almost dollar for dollar the same that the church in America sent each paying practically half the running expenses and half the foreigners salaries. Last year 56,763 cases were treated in all the Mission institutions. In the last 16 years, 379,640 cases have been treated.

In addition to the six hospital buildings already erected money is in hand for two others at Kang Kai and Chung Ju.

A third hospital is needed for the new station at An Dong to cost not less than \$5,000 gold.

Other approved needs of the Medical plants are

1. Dispensary Building for Taiku \$ 2,000 gold.
2. Home for Native Nurses Seoul \$ 3,000 „

MISCELLANEOUS INSTITUTION WORK.

An Asylum for Lepers is soon to be opened at Fusan under the direction of Dr. Irvin on an island in the bay. A building has just been erected for the purpose and the desire is that the inmates work as far as they are able at fishing or farming. The "Mission to Lepers in India and the East" is furnishing the funds, but Dr. Irvin is to give the medical attendance. In the founding of this work and in carrying it to successful completion Rev. W. E. Smith of Fusan has been associated with Dr. Irvin.

At Pyeng Yang a school for Blind Boys has been conducted under the oversight of Mrs. Moffett and a Korean Board of Trustees. There are 12 boys enrolled in the school. It runs 3 months only per year. It has an endowment of \$400.

At Syun Chyun the Korean church has plans on foot to start an orphanage. \$400 has been sent to them by Koreans in America. Some land has been secured but building has not yet been begun.

At Pyeng Yang a Press has been conducted and since its establishing in 1900 it has printed 3,105,935 pages.

EDUCATIONAL ITEMS OF INTEREST.

There are four Academies for Boys conducted by the Mission, besides several carried on by the native church.

The first Academy in Korea was opened in 1900 at Pyeng Yang. To date it has graduated 92 pupils. Since 1906 it has been conducted as a union institution with the Methodists. It

has one building only, built in 1901. It had a total enrollment this year of 366.

The approved needs of this Institution

- | | | | | | | | | | |
|----------------|-----|-----|-----|-----|-----|-----|-----|-----|----------------|
| 1. Dormitories | ... | ... | ... | ... | ... | ... | ... | ... | \$ 5,000 gold. |
| 2. Endowment | ... | ... | ... | ... | ... | ... | ... | ... | \$50,000 " |

See also under the "College" below.

The second Academy was opened in 1901 at Seoul. To date it has graduated fifteen. It has one building only, erected in 1906. The total enrollment this year was 210.

The approved needs of this institution are

- | | | | |
|--|-----|----------|-----------|
| 1. Laboratory equipment and Classrooms | ... | \$ | 500 gold. |
| 2. Grading and fencing—Balance | ... | \$ | 270 " |
| 3. Addition to the Main Building | ... | \$ | 5,000 " |
| 4. Dormitory | ... | \$ | 6,000 " |
| 5. Science Building | ... | \$ | 7,500 " |
| 6. Heating Plant... | ... | \$ | 1,500 " |
| 7. Endowment | ... | \$50,000 | " |

The third Academy was opened in Taiku in 1906. It has one building only, erected in 1908. Its total enrollment this year was 78.

The approved needs of this Institution are

- | | | | |
|----------------|-----|----------|-------------|
| 1. Dormitories | ... | \$ | 4,500 gold. |
| 2. Endowment | ... | \$15,000 | " |

The fourth Academy is in Syun Chyun and was opened in 1906. It has but one building erected in 1909. It is to have an Industrial Farm connected with it. Its total enrollment this year was 85 and it graduated a class of nine.

The course of study in all of these Academies approximates that of Academies at home. Chinese and Japanese being substituted for Latin, German or French.

GIRLS' ACADEMIES.

There are three Academies for girls conducted by the Mission. The oldest is in Seoul. It had this year an enroll-

ment of 80, and to date it has graduated 15. It has but one permanent building. It was established in 1889.

The approved needs of this Institution are

1. Dormitory \$10,000 gold.
2. Enlargement of Recitation Hall \$ 5,000 „
3. Additional site and wall... .. \$ 1,750 „
4. Gate quarters and fence... .. \$ 75 „
6. Endowment \$50,000 „

The second Academy is in Pyeng Yang and is conducted as a union institution with the Methodists. This year it had an enrollment of 107. To date it has graduated five. As yet it has no regular building. It was established in 1905.

The approved needs of this Institution are

1. Recitation Building \$ 7,000 gold.
2. Dwelling for lady teachers \$ 3,000 „

The third Academy is in Syen Chyun. It had this year an enrollment of 33. As yet it has graduated no one. It has yet only one small and more or less temporary building. It was established in 1906.

The approved requests of this Institution are

1. Site and fencing \$ 500 gold.
2. Main Building... .. \$ 4,000 „

The curriculum of these Academies for Girls is not quite up to that of Academies at home but it is approximating it more closely every year.

COLLEGE FOR MEN.

There is as yet but one College in Korea although a second is soon to be opened in Seoul. The present college in Pyeng Yang has as yet no separate building. It had last year an enrollment of 17. To date it has graduated two. Its curriculum is about that of colleges in America.

The approved needs of this Institution are

1. College Building and Heating plant \$ 5,500 gold.
2. Laboratory Apparatus \$ 500 „
3. Additional site... .. \$ 2,500 „
4. Endowment \$50,000 „

THEOLOGICAL SEMINARY.

There is but one Theological Seminary in Korea, a union institution conducted and taught jointly by the Presbyterian Mission North, the Presbyterian Mission South, the Australian Mission and the Canadian Mission. It has but one building erected in 1908. The enrollment this year was 138. To date 15 men have been graduated. The course is 5 years of 3 months residence each year with nine months of assigned study work besides on which the men are examined each year. Preliminary to the Seminary a three years Bible Course for Helpers must be studied and passed on. Beginning next year, post graduate work of one month each year is to be given.

The approved needs of this Institutions so far as our Mission is concerned are

1. Heating plant... .. \$ 500 gold.
2. Wall and Grading \$ 500 „
3. Dormitory and Keeper's house \$ 3,000 „

SPECIAL SCHOOLS.

Normal Schools of from one to two months each are held in each station each summer.

Special Bible Institutes for men and women lasting from two weeks to a month are held in the various stations notably in Pyeng Yang. These are designed for the special training of Christian workers. These are in addition to the ordinary Bible Conference Classes.

PRIMARY SCHOOLS.

Primary schools have grown wonderfully in the last few years. In 1902 there were but 63 in all Korea with 845 boys and 148 girl pupils. To-day there are 591 with 10,916 boys and 2,511 girls enrolled.

MEDICAL AND NURSE SCHOOLS.

In connection with each of the hospitals until recently student assistants have been taught in medicine and surgery, these classes practically constituting six medical colleges. Since the Japanese have begun pushing medical education however less attention has been given to this work in the outstations, and at present the Medical College of the Severance Hospital in Seoul is the only fully developed plant. Seven men have been graduated from this College and they received at graduation, Government diplomas for medicine the first given out in Korea by the Government. This year there were 23 students in the school. Word has just come that Mr. L. H. Severance has provided funds for the erection of a complete Medical College building and the plan is large enough to include the dispensary work of the hospital in the same building.

In connection with the Severance Hospital a Training School for Nurses is maintained. The pupils now number nine.

Last year for all Educational work in Korea exclusive of the salaries of the foreigners teachers (6 men and 6 women only giving the majority of their time to schools) the Board gave but \$1,804.20 gold. The Korean Church gave \$36,726.55.

Members of the Korean Mission (Presby. North.) on Quarter-Centennial Day. (In the order of their arrival on the field)

NAME.	LOCATION.	HOME ADDRESS.	DATE OF ARRIVAL IN KOREA.
Rev. H. G. Underwood, D.D. ...	S.	New York City. ...	Feb. 1885
Mrs. H. G. Underwood, M.D. (Lillias Horton)	S.	Chicago, Ill. ...	Oct. 1888
Rev. J. S. Gale, D.D. ...	S.	Washington D.C. ...	Dec. 1888
Rev. S. A. Moffett D.D. ...	P. Y.	Madison, Ind. ...	Jan. 1890
Mrs. F. S. Miller, (Susan A. Doty)	C. J.	Custer Park, Ill. ...	Jan. 1890
Rev. W. M. Baird, Ph.D. ...	P. Y.	Topeka, Kans. ...	Feb. 1891
Mrs. W. M. Baird, (Annie L. Adams)	P. Y.	Topeka, Kans. ...	Feb. 1891
Rev. Graham Lee ...	P. Y.	Rock Island, Ill. ...	Sept. 1892
Rev. W. L. Swallen ...	P. Y.	Paris, O. ...	Nov. 1892
Mrs. W. L. Swallen, (Sallie Willison)	P. Y.	Johnstown O. ...	Nov. 1892
Rev. F. S. Miller ...	C. J.	Pittsburg, Pa. ...	Nov. 1892
Dr. O. R. Avison, M.D. ...	S.	Toronto, Canada ...	Aug. 1893
Mrs. O. R. Avison, (Jennie Barnes)	S.	Toronto, Canada ...	Aug. 1893
Dr. C. H. Irvin, M.D. ...	F.	Mansfield, O. ...	Nov. 1893
Mrs. C. H. Irvin, (Bertha Kimmerer)	F.	Mansfield, O. ...	Nov. 1893
Mrs. Graham Lee, (Blanche Webb)	P. Y.	Evansville, Ill. ...	May 1894
Rev. A. A. Pieters ...	S.	Chicago, Ill. ...	May 1885
Rev. J. E. Adams ...	T.	Topeka, Kans. ...	May 1895
Mrs. J. E. Adams, (Nellie Dick)..	T.	Topeka, Kans. ...	May 1895
Dr. J. Hunter Wells, M.D. ...	P. Y.	Portland Ore. ...	Oct. 1895
Miss Katherine Wambold... ..	S.	Los Angeles, Cal. ...	May 1896
Mrs. J. H. Wells, (Lula Ribble)..	P. Y.	Portland Ore. ...	Oct. 1896
Rev. Norman Clark Whittemore	S. C.	Rye, N. Y. ...	Oct. 1896
Miss Louise Chase	S. C.	Parker, S.D. ...	Oct. 1896
Miss Margaret Best	P. Y.	Canton, N.Y. ...	July 1897
Miss Esther Lucas Shields... ..	S.	Lewisburg, Pa. ...	Oct. 1897
Mrs. A. A. Pieters, M.D. (Eva. Field)	S.	Des Moines, Ia... ..	Oct. 1897
Rev. William B. Hunt	C. R.	Ottawa, Ill.	Oct. 1897
Rev. Cyril Ross	S. C.	Brooklyn, N.Y.... ..	Oct. 1897
Mrs. Cyril Ross, M.D. (Susan Shank)	S. C.	Canon City, Colo. ...	Oct. 1897
Mrs. S. A. Moffett, M.D., (Alice Fish)	P. Y.	Santa Ana, Cal.	Dec. 1897
Dr. W. O. Johnson, M.D.	T.	Easton, Pa.	Dec. 1897
Mrs. W. O. Johnson, (Edith Parker)	T.	Richmond, Ind.	Dec. 1897
Rev. H. M. Bruen	T.	Belvidere, N.J.... ..	Sept. 1899
Mrs. A. G. Welbon, (Sadie Nourse)	A. D.	Santa Ana, Cal.	Sept. 1899
Dr. A. M. Sharrocks, M.D. ...	S. C.	San Francisco, Cal. ...	Sept. 1899

Note on Location S.=Seoul; P. Y.=Pyeng Yang; S. C.=Syen Chyun; C. R.=Chai Ryung; T.=Taiju; F.=Fusan; C. J.=Chung Ju; K.=Kangkai, A. D.=An Dong.

NAME.	LOCATION.	HOME ADDRESS.	DATE OF ARRIVAL IN KOREA.
Mrs. A. M. Sharrocks, (Mary Ames)	S. C.	San Francisco, Cal. ...	Sept. 1896
Rev. Arthur G. Welbon ...	A. D.	Seattle, Wash. ...	Oct. 1900
Rev. C. E. Sharp ...	C. R.	Kent, Wash. ...	Oct. 1900
Mrs. C. E. Sharp, (Eliza Howell)	C. R.	Southold, L.I. ...	Oct. 1900
Rev. C. F. Bernheisel... ..	P. Y.	Jeffersonville, Ind. ...	Oct. 1900
Miss Velma Snook	P. Y.	Fairfield, Ia. ...	Oct. 1900
Rev. W. N. Blair... ..	P. Y.	Salina, Kans. ...	Sept. 1901
Mrs. W. N. Blair, (Edith Allen).	P. Y.	Pinville, Kans....	Sept. 1901
Rev. E. H. Miller... ..	S.	San Leandro, Cal. ...	Oct. 1901
Mrs. E. H. Miller, (Mattie Henry).	S.	Fairfield, Ia. ...	Oct. 1901
Mrs. J. W. Hirst, (Sadie Harbaugh)	S.	Washington D. C. ...	Oct. 1901
Mrs. H. M. Bruen	T.	White Haven, Pa. ...	May 1902
Rev. C. A. Clark... ..	S.	Minneapolis, Minn. ...	Sept. 1902
Mrs. C. A. Clark, (Mable Craft)..	S.	Chicago, Ill. ...	Sept. 1902
Rev. W. E. Smith	F.	Philadelphia, Pa. ...	Nov. 1902
Mrs. W. E. Smith, (Grace Purnell)	F.	Philadelphia, Pa. ...	Nov. 1902
Miss Jennie Samuels	S. C.	Columbus, O. ...	Feb. 1903
Rev. E. Wade Koons... ..	C. R.	La Porte, City, Ia. ...	Oct. 1903
Mrs. C. F. Bernheisel, (Helen Kirkwood)	P. Y.	Yonkers, N. Y....	Oct. 1903
Dr. H. C. Whiting M.D.	C. R.	Santa Cruz, Cal. ...	Nov. 1903
Mrs. H. C. Whiting, (Elizabeth Fuller)	C. R.	Santa Cruz, Cal. ...	Nov. 1903
Dr. J. W. Hirst M.D.	S.	Philadelphia, Pa. ...	Sept. 1904
Rev. E. F. McFarland.. ...	T.	Los Angeles, Cal. ...	Nov. 1904
Rev. H. E. Blair... ..	K.	Joplin, Mo. ...	Nov. 1904
Mrs. E. F. McFarland, (Mary Stewart)	T.	Los Angeles, Cal. ...	Sept. 1905
Rev. George S. McCune	S. C.	Beaver Falls, Pa. ...	Sept. 1905
Mrs. G. S. McCune, (Helen McAfee)	S. C.	Parkville, Mo. ...	Sept. 1905
Mrs. E. W. Koons, (Floyd Donaldson)	C. R.	La Porte City, Ia. ...	Sept. 1905
Rev. Walter C. Erdman	T.	Germantown, Pa. ...	Oct. 1906
Mrs. N. C. Whittemore, (Maud Wellesley Parsons)	S. C.	Rye, N. Y. ...	Oct. 1906
Mrs. H. E. Blair, (Susan Gillett)	K.	Colorado Springs, Col. ...	Oct. 1906
Mrs. W. B. Hunt, (Anna Lloyd).	C. R.	East Orange, N. J. ...	Nov. 1906
Miss S. Anna Heron	S.	Washington D. C. ...	Aug. 1907
Rev. Stacy Roberts	S. C.	Philadelphia, Pa. ...	Aug. 1907
Mrs. S. Roberts, (Evelyn Millen).	S. C.	Newton, N. J. ...	Aug. 1907
Rev. Edwin Kagin	C. J.	Frankfort, Ky. ...	Aug. 1907
Miss Alice Butts... ..	P. Y.	Mansfield, Pa. ...	Aug. 1907
Rev. M. Willis Greenfield... ..	S.	Syracuse, N. Y... ..	Sept. 1907
Mrs. M. W. Greenfield, (Maud Saxe)	S.	Walden, N. Y. ...	Sept. 1907
Mrs. W. C. Erdman, (Julia K. Winn)	T.	Quincy, Ill. ...	Sept. 1907
Rev. Chase C. Sawtell	A. D.	Takama, Nebr... ..	Oct. 1907
Mrs. C. C. Sawtell, (Katherine McClung)	A. D.	Primrose, Nebr. ...	Oct. 1907
Mr. Robert McMurtrie	P. Y.	Rock Island Ill. ...	Dec. 1907

NAME.	LOCATION.	HOME ADDRESS.	DATE OF ARRIVAL IN KOREA.
Dr. W. C. Purviance, M.D. ...	C. J.	Leavenworth, Kans....	Feb. 1908
Mrs. W. C. Purviance, (Lulu Byram)	C. J.	Unadilla, Nebr....	Feb. 1908
Rev. Henry W. Lampe ...	S. C.	Omaha Nebr. ...	Aug. 1908
Rev. Harry A. Rhodes ...	K.	Grove City Pa. ...	Aug. 1908
Mrs. H. A. Rhodes, (Edith Brown)	K.	Linesville, Pa....	Aug. 1908
Miss Katherine McCune ...	C. R.	Beaver Falls, Pa. ...	Aug. 1908
Rev. William C. Kerr ...	C. R.	Brooklyn, N. Y. ...	Oct. 1908
Mr. Ralph O. Reiner ...	S.	Berkeley, Cal. ...	Oct. 1908
Mrs. R. O. Reiner, (Jessie Munro)	S.	Berkeley, Cal. ...	Oct. 1908
Dr. Ralph G. Mills, M.D. ...	K.	Decatur, Ill. ...	Oct. 1908
Mrs. R. G. Mills, (Ethel Bumgartner)	K.	McNabb, Ill. ...	Oct. 1908
Miss Anna Rae Mills ...	T.	Schenectady, N. Y....	Nov. 1908
Miss Helen I. Taylor... ..	S.	Denver, Colo. ...	Nov. 1908
Miss Mable Rittgers ...	S.	Des Moines, Ia. ...	Nov. 1908
Mr. John F. Genso ...	S.	Baltimore, Md....	Nov. 1908
Rev. W. T. Cook ...	C. J.	Wyalusing, Pa....	Nov. 1908
Mrs. W. T. Cook, (Maud Hemphill)	C. J.	Riverton, N. J. ...	Nov. 1908
Miss Anna S. Doriss ...	F.	Germantown, Pa. ...	Nov. 1908
Miss Blanche Essick ...	T.	Washington D. C. ...	Nov. 1908
Rev. J. U. Selwyn Toms ...	T.	West Shokan, N. Y....	Nov. 1908
Mrs. J. U. S. Toms, (Ella Burt) ..	T.	Wenonah, N. J....	Nov. 1908
Rev. George H. Winn ...	F.	Charter Oak, Ia. ...	Dec. 1908
Miss Hilda Helstrom... ..	S. C.	Baltimore, Md....	Aug. 1909
Miss Mary MacKenzie ...	T.	Quebec, Canada ...	Aug. 1909
Miss Lucile Campbell ...	P. Y.	Portland Ore. ...	Aug. 1909
Miss Grace L. Davis ...	C. J.	Wichita Kans. ...	Aug. 1909
Miss Eva Florence Plummer ...	P. Y.	Los Angeles, Cal. ...	Aug. 1909
Miss Anna McKee ...	C. R.	Los Angeles, Cal. ...	Aug. 1909
Dr. A. G. Fletcher, M.D. ...	A. D.	Sioux City, Ia....	Aug. 1909
Rev. John Y. Crothers.. ...	A. D.	Colorado Springs, Col. ...	Sept. 1909
Rev. Rodger E. Winn.. ...	F.	... ..	Sept. 1909
Mrs. Rodger E. Winn.. ...	F.	... ..	Sept. 1909
Rev. Eli Mowry ...	P. Y.	... ..	Oct. 1909
Mrs. Eli Mowry ...	P. Y.	... ..	Oct. 1909
Rev. J. G. Holdcroft ...	P. Y.	... ..

Not under appointment but assisting in the Work.

Mrs. M. A. Webb, (Mother of Mrs. Lee)	P. Y.	Evansville, Ind. ...	May 1894
Miss Jessie Heron, (Daughter of Dr. Gale)	S.	Washington D.C. ...	Aug. 1907
Mrs. Elisabeth Miller, (Mother of E. H. Miller)	S.	San Leandro, Cal. ...	Sept. 1906
Mrs. J. V. Logan... ..	C. J.	Dayton; Ky. ...	Feb. 1909
Miss Louise Strang, (Teacher of Foreign Children's school)	P. Y.	Riverside, Cal. ...	Aug. 1907

Connected with the Japan Mission.

Rev. F. S. Curtis, (In charge of work for Japanese in Korea)	P. Y.	Norwalk, Conn... ..	Aug. 1907
Mrs. F. S. Curtis, (Helen Pierson)	P. Y.	Brooklyn N. Y. ...	Aug. 1907

Members who have been in the Mission but have severed their connection (this does not include the "In Memoriam" list herewith appended).

NAME.	APPROXIMATE YEARS OF SERVICE.	PRESENT ADDRESS.
H. N. Allen, M.D....	1884-1891	Toledo, Ohio.
Mrs. H. N. Allen ...	1884-1891	Toledo, Ohio.
Mrs. D. A. Bunker, (Annie Ellers) ...	1886-1888	Seoul (M. E. Mission).
Chas. Power, M.D....	1888-1889	Washington State.
Rev. W. Gardner ...	1889 only	Belleville, Ill.
Miss Sarah Gardner ...	1889 only	"
Mrs. Brown, (Widow of Dr. Hugh) ...	1891-1893	Delaware "Water Gap Pa.
Miss Arbuckle...	1891-1893	San Francisco.
C. C. Vinton, M.D. ...	1891-1908	Seattle Wash.
Mrs. Rose Ely Moore, (Widow of S. F.) ...	1892-1906	Wooster, Ohio.
Mrs. Georgiana Whiting Owen, (Widow of C. C.)	1896-1900	Kwang Ju (So. Presby.)
Mrs. Effie Bryce Sidebotham, (Widow of R. H.)	1899-1909	La Peere, Mich.
Mrs. Frances Oakley Leck, (Widow of Geo.)	1899-1901	Buffalo, Minn.
Rev. W. M. Barrett ...	1901-1907	San Bernardino, Cal.
Mrs. W. M. Barrett, (Elizabeth Carson) ...	1904-1907	" " "
Miss M. B. Barrett...	1901-1907	Kirksville, Mo.
Rev. C. E. Kearns...	1902-1907	Roscoe, S. Dak.
Mrs. C. E. Kearns, (Daisy Rohrer) ...	1902-1907	" " "
M. M. Null, M.D. ...	1903-1907	Seattle Wash.
Mrs. M. M. Null, (Nell Johnson, M.D.) ...	1903-1907	" " "
Rev. E. F. Hall ...	1903-1908	San Francisco.
Mrs. E. F. Hall, (Harriet McLearn) ...	1904-1908	" " "
Miss Christine Cameron...	1905-1909	Seoul, Korea.

These were not under appointment but assisted in the work.

Mrs. M. L. G. Whitney...	Philadelphia, Penn.
Miss C. M. Babcock ...	1906-1907 Neenah, Wis.

These two were teachers in the foreign children's school Pyeng Yang.

Mrs. C. D. Morris, (Louise Ogilvie) ...	1899-1902	Nyun Byun, Korea.
Miss Mary Armstrong ...	1902-1907	Bridgeville, Pa.

IN MEMORIAM.

NAME.	APPROXIMATE YEARS OF SERVICE.	DATE OF DECEASE.
J. W. Heron, M.D. ...	1885-1890	July 1890
Mrs. J. S. Gale, (Harriet Gibson) ...	1885-1903	Mar. 1908
Rev. D. L. Gifford ...	1888-1900	Apr. 1900
Mrs. D. L. Gifford, (Mary Hayden)...	1888-1900	May 1900
Hugh Brown, M.D. ...	1891-1894	Jan. 1896
Mrs. C. C. Vinton, (Letitia Coulter)...	1891-1903	Dec. 1903
Rev. S. F. Moore ...	1892-1906	Dec. 1906
Mrs. F. S. Miller, (Anna Reinecke)...	1892-1903	June 1903
Miss Ellen Strong ...	1892-1901	Apr. 1903

NAME.	APPROXIMATE YEARS OF SERVICE.	DATE OF DECEASE.
Miss Anna Jacobson	1895-1897	Jan. 1897
Mrs. W. B. Hunt, (Bertha Findley)... ..	1899-1905	May 1905
Rev. R. H. Sidebotham	1899-1908	Dec. 1908
Rev. Geo. Leck	1900-1901	Dec. 1901
Mrs. W. V. Johnson, (Emily Hartman)	1903	Jan. 1903
Rev. Walter V. Johnson	1903	Mar. 1903
Miss Mary E. Brown	1903-1905	July 1907
Mrs. A. A. Pieters, (Elizabeth Campbell)... ..	1904-1906	Jan. 1906

N.B. All financial statistics are in U. S. Gold.

There has been one printing press in Pyeng Yang city which has printed to date 3,105,935 pages. It was established in 1900.

